

THE CONGREGATIONALIST

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GOING HOME.

BY MRS. MARGARET E. SANGSTER.



UT of the chill and the shadow

Into the thrill and the shine;

Out of the dearth and the famine

Into the fullness divine.

Up from the strife and the battle

(Oft with the shameful defeat),

Up to the palm and the laurel,

O! but the rest will be sweet!

Leaving the cloud and the tempest,

Reaching the balm and the cheer,

Finding the end of our sorrow,

Finding the end of our fear.

Seeing the face of the Master

Yearned for in "distance and dream,"

O, for that rapture of gladness!

O, for that vision supreme!

Meeting the dear ones departed,

Knowing them, clasping their hands,

All the beloved and true-hearted,

There in the fairest of lands!

Sin evermore left behind us,

Pain nevermore to distress;

Changing the moan for the music,

Living the Saviour to bless.

Why should we care for the dying

That is but springing to life,

Why should we shrink from the struggle,

Pale at the swift-closing strife,

Since it is only beyond us,

Scarcely a step, and a breath,

All that dear home of the living,

Guarded by what we call death!

There we shall learn the sweet meanings

Hidden today from our eyes.

There we shall waken like children

Joyous at gift and surprise.

Come then, dear Lord, in the gloaming,

Or when the dawning is gray!

Take us to dwell in Thy presence —

Only Thyself lead the way.

Out of the chill and the shadow

Into the thrill and the shine!

Out of the dearth and the famine

Into the fullness divine.

Out of the sigh and the silence

Into the deep-swelling song!

Out of the exile and bondage

Into the home-gathered throng.



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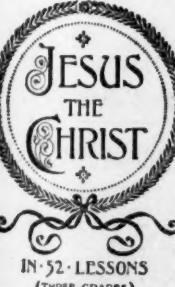
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THOSE of our readers who have been following with interest the series of Scrooby Club Sketches, which are now approaching completion, will be glad to learn that Mr. Dexter intends to issue them in a volume, which will probably be ready for circulation in the autumn. Whatever value these articles may have will thus be preserved in a permanent and durable form. From expressions which have reached us from different quarters of the country, we judge that there is a growing readiness and desire on the part of young people in our churches to learn more about the history of the denomination to which they belong. Several Scrooby Clubs have done excellent work the past winter, and we predict that by another season the number of these organizations will increase. Indeed, we would urge upon pastors and Christian Endeavor leaders the desirability of introducing such a feature in their program for another year. We would also ask the clubs already formed to send us their names and, if they will, a brief report of their work the past winter. They will thus render a service both to us and to our readers.

The effort of the Presbyterian Church to revise its standards is now plainly doomed to the failure which was predicted for it from the beginning. No doubt revision is desired. In response to the overture from the General Assembly in 1889, 134 presbyteries voted for revision and sixty-eight against it. Since then the desire for revision has been growing rapidly. But the declared effort has been to change the language without changing the substance of the Westminster Confession, while the root of the desire has been to slough off the more obnoxious features of the Calvinistic system. This widespread effort to seem to do something without really doing anything has wearied out the presbyteries, and they are giving up the matter in despair or disgust. Though only eighty-two out of over 200 presbyteries had reported action at last accounts, it is evident that nothing like a two-thirds majority can be secured approving the revision as presented. Indeed only thirteen approved entire, while twenty-seven disapproved, twenty-nine approved in part and thirty-four asked for a new, short creed. By and by, after prolonged struggle, this short creed will come, but before that other questions more directly personal will be the center of discussion and will test severely the power of the denomination to maintain its outward unity.

It will be welcome news to many friends of home missions that their annual pilgrimage to the health-giving fountains of Saratoga may be resumed this year. The anniversary will be a week earlier than heretofore, but, as our correspondent explains on another page, the time will be none the less propitious. In this Columbian year, when all national gatherings tend toward

Chicago, it will be refreshing to hold our home missionary meeting with no temptation at hand to leave the subject which has called us together and to turn to the treasures and wonders of the world spread out before our eyes. Let this year witness the largest and most enthusiastic meeting in the history of the Home Missionary Society, for we face an opportunity which has been every year growing greater till only fair consideration of its dimensions is necessary to awaken the dullest disciple to the urgency of the Lord's call to enter white harvest fields.

French Protestants have of late years looked to America for some of the sinews of war wherewith to prosecute their noble warfare for a purer type of Christianity. It is to the credit of our country that so ready and generous a response to these appeals has been made. The McAll Mission, for instance, has no warmer friends than are to be found on this side the water. Professor Bertrand, too, has been widely welcomed as the representative of several organizations which are striving for the evangelization of France. The exhausting labors involved in frequent trips to this country has now led Professor Bertrand to pass over to younger men the task of keeping strong the interest of American Christians in their brethren over the sea, while he confines himself to similar efforts in Great Britain. We are glad to introduce to the churches these gentlemen, Rev. E. J. Dupuy, pastor of the Reformed Church in Paris, and Mr. F. Necker, vice-president of the Evangelical Society of Paris. They represent four organizations which appeal to us, not to relieve them of the entire load, but to take hold and help carry it, while they themselves are valiantly doing their share. The Protestants of France number but 700,000 as against a population of 37,000,000 nominal Roman Catholics, among many of whom, however, as recent articles in our paper have shown, the longing for a more satisfying faith is stirring. The American committee which indorses these gentlemen from abroad has for its president Rev. D. J. Burrell, D. D., of New York and for its vice-president, Rev. S. H. Virgin, D. D. Auxiliaries of women are being formed among the churches.

THE REQUEST OF THE JAPAN MISSION.

It will be remembered that the American Board at its meeting last October, in regard to a proposal looking to the adoption of Rev. William H. Noyes as a missionary of the board in Japan, upon the known wish of our missionaries there, decided that the Prudential Committee have further communication with those missionaries—particularly mentioning the fact that the mission had "made no request" for such action. What led to the proposal was probably a statement appearing in the annual report of that mission reaching this country in August last, as follows:

Mr. and Mrs. Noyes of the Berkeley Temple Mission have been so closely associated with us that in everything but name they have been members of the mission. Their work in Maebashi is so identified with that of the Joshu division of the Tokyo station that it can hardly be separated from it. The aid which they have in many ways rendered to that station and to the mission has been invaluable. While not technically members of the mission they have been loyal to its interests.

Six months have elapsed since the meeting of the board, with no known definite result. Official correspondence may have found Japan a very distant country. It is admitted, however, that the Japan Mission some time ago anticipated the expected letters asking for information, which the committee might be supposed to have in preparation, and voluntarily forwarded a unanimous and hearty request for the appointment of Mr. Noyes. The mission was thus prompt probably from some feeling that the committee, overburdened as it is with the details of the vast work managed in Boston, might be glad to have any possible delays prevented. The mission also thus exhibited the eagerness of its hope for the desired appointment.

The subject before the committee, therefore, is the unanimous request of the Japan Mission for the appointment of Mr. Noyes as one of its number. The application comes from Japan and not from the home field. It originated with our honored missionaries in their exile and not with disturbers at home. And it is the unanimous voice of all our missionaries in that land.

In what precise stage the matter now stands it is impossible to tell. The confidential secrecy with which the committee keeps from those who have appointed it and from Christian donors all knowledge of its proceedings in this case is remarkable. There may be cases of extreme delicacy requiring closed doors, but matters like the one now before us would certainly seem to find an advantage in an open, manly and Christian method of administration, like that of our English Congregational brethren in their missionary committee. Such a course would promote healthfulness of administration.

We have not felt inclined, however, to make any urgent demands upon the committee. We have felt that it could be trusted to gratify the evident wish of what we believe to be the great majority of its supporters, as well as the earnest wish of our great mission in Japan. We have had a feeling that an amicable arrangement was in process and that it would be soon consummated. We have the same feeling still. We believe that Mr. Noyes will be appointed. Anything which should interfere with the success of such a movement, or any censure upon the committee which should follow his appointment, would be a sad injury to the cause of missions, a direct blow at our brethren in Japan and a severe damage to the unity of our churches.

We devoutly trust that the happy settlement of this controverted case will not be

interfered with. But we must view with apprehension some sudden and strange developments. Notwithstanding the secrecy imposed upon all the officials, bitter editorials are published which bear the plain marks of inspiration from officials. Some of these show familiarity with certain details and hint at what appear to be specific acts of the committee, which cannot but strongly excite the suspicion of being prompted by persons dissatisfied with the favorable result which is probable. We have information also from various cities and towns at a distance of letters received there from certain officials, containing partisan statements of the case, sent out notwithstanding obligations to secrecy, and asking opinions from those addressed. So far as we have heard, careful discrimination has been had (unless by accident) in addressing the letters. What use has been made of the replies thus secured we have, of course, no information. We deprecate, however, such a divisive policy by any officials. We deprecate equally any appeal to partisanship and passion. An attempt has just been made through a postal card communication to pledge some members of the board on this question before any opportunity of the board to take action on it, and that by a question based on incomplete and unfair statements of the case. Any attempts to create a factious sentiment or arouse prejudice in the hope of thus finally defeating the request of our Japan brethren we cannot think will succeed.

Whether Mr. Noyes ought or ought not to be appointed is a fair question. Perhaps a calm review of past transactions might show that former fears had not been realized. Perhaps there were misunderstandings. It will be remembered that under instructions to avoid the committal of the board to the "approval of the new doctrine," in 1887 Mr. Noyes was rejected. But it will also be remembered that, after more than a year's home service with Berkeley Street Church, that church called a council for his ordination as a missionary; that in his extended statement of doctrinal belief made to that council, which he practically declared to be his only complete statement, he made it so clear that his hypothesis as to those who do not hear of Christ in this life was in no sense a doctrine, that many persons, including the lamented Dr. Dexter, were satisfied that he came within the lines marked out by Dr. Storrs. A request from the Berkeley Street Church to the committee for his appointment found no favor. Further complications arose and the committee decided that it could not appoint him.

It was felt at the time by not a few conservative men that the committee could easily have accepted Mr. Noyes, guarding itself by declaring that it appointed him solely upon his new and complete statement and answers at the Berkeley Street council and repeated to itself, ignoring all previous declarations. In fact, officials were urged to take this course. The committee did not, however, see fit to do so. We do not propose to criticise that action. It is useless to revive animosities. It seems to us, however, that the committee may now fairly consider the situation to be greatly changed. Mr. Noyes went out as a missionary and as such has served for four years. He has made an honorable record. Not a word has

been heard of any deviations from orthodox standards, nor has he been negative in his teachings. He appears to have proved himself to be a faithful gospel missionary, as he certainly is an ordained Congregational minister in the full fellowship of our churches. Our Japan brethren give us this testimony. That the committee doubtless had apprehensions in 1888 is to be admitted. But the committee may safely feel that these years of service have dissipated these apprehensions, and our churches will certainly sustain them in being guided by that feeling. The committee may well feel also that Mr. Noyes's declared faith to the council which ordained him is sufficient to justify an appointment, especially in the light of his service abroad. It would be no reflection upon the committee's consistency if it should take this course. We believe that these official brethren are too high-minded to notice a petty suggestion that it must wait for an application from Mr. Noyes himself. It can honorably ask any man to enter its service, as a church calls a pastor, and Mr. Noyes may perhaps feel a natural delicacy in applying.

But the chief ground for the proposed action is the earnest desire of the Japan mission. We are familiar with the prayers and hopes which cluster around our great work in Japan. We have in that land a band of noble, self-denying, godly men and women, whom we justly reverence and love. The Holy Spirit has indorsed their work. These all tell us what this man is, who has worked by their side and whom they have taken to their hearts. The unanimous opinion of these missionaries might well be regarded as decisive. If any members of the committee still feel doubts as to Mr. Noyes's fitness for the work, they may reasonably consider that our heroic missionaries in the field, with everything at stake for the gospel of Christ and the glory of God, are safe judges of this man's fitness. We believe that the committee will not be deterred by any clamor from a prudent, generous, safe and conciliatory response to our united Japan Mission.

BELGIUM AND SERVIA.

Two revolutions within a week in South or Central America would not have caused much surprise, but when they happen in Europe the world asks what they mean. To our thought the significance of the recent political overturns in Belgium and Servia is plain. They show that the popular will no longer can be disregarded safely anywhere.

In Belgium the people have demanded and the Chamber of Deputies has conceded a reform in the suffrage by which the voting population has been enlarged from 120,000 to about 2,000,000. Only one-thirteenth of the adult male population has been allowed to vote hitherto. No wonder that there was discontent. That this reform has been conceded is an indication that Belgium is to move on in the general advance of the nations toward larger enlightenment and prosperity. That the king heartily favors the reform is fortunate both for him and for the public. But that it has been made as a concession to rioters is a misfortune and is likely to breed trouble hereafter. Similar disturbances probably will be attempted again when their object is less commendable, and when concessions will be neither so

natural nor so just. The Romish Church retains an immense influence over the Belgian populace, more than over almost any other except perhaps the Spanish. If the clerical authorities now are wise enough to use their power in Belgium for good order they may re-enforce their own already strong position and also do the nation a vital service. Should they refuse or neglect to do this, the nation will suffer but they will suffer worse. In the present circumstances theirs is the chief opportunity for either good or evil.

In Servia the overthrow of the two regents by the king, who has been subordinate to them, seems to be both complete and popularly indorsed. The regents have been actively interfering in the elections, against public protest, and now the king and the people have combined against them and propose to give the king actual instead of merely nominal power. In each country it is the will of the people which has triumphed, and even if reactions should occur, and if either of these now defeated ministries should regain its supremacy for a time, the people have asserted themselves boldly and with a success which they will not soon forget. They may lose again some part of what they have won. They may misuse the advantages which they have gained. But in the end doubtless both they and the world at large will be the better.

STAND BY ONE ANOTHER.

No army will conquer when the rivalries and jealousies of its leaders rouse their energies more than the aggressive movements of the common foe. When Christian denominations contend with one another more fiercely than they struggle to overcome the world, they will not gain great victories. Least of all, when ministers in the same denomination strive to weaken the influence of their brethren can they accomplish much in strengthening the church. The present seems to be a time of greater than usual restlessness in the relations between pastors and churches. Changes are many and more seem to be impending. Often it is difficult to find the reason why a party in the church is calling for the resignation of the pastor. He is acknowledged to be faithful and wise. No one denies that he lives in communion with Christ. He is trusted as a teacher of the truth. But it is a little difficult to collect his salary. Some rather worldly families who have influence are not attracted by him. A rival church of another denomination has a minister who chooses more taking themes and draws in the young people. So a change is urged, and it is often forced, to the injury of both pastor and people.

No one cause, we believe, has done more in recent years to unsettle pastors and to block the way for ministers to secure settlements than expressions by their brethren of want of confidence in them. And these expressions often convey much more than is intended. Not long ago we received an uninvited letter from a minister warning us against another minister as of "questionable character." Meeting the writer soon after we asked an explanation. "O, I meant," said he, "that Dr. —— is *theologically questionable*." Recently a minister mentioned to us the name of one of our theological seminaries and remarked, "Every man who graduates from that seminary carries with him a tainted reputation."

Such criticisms, altogether too common, often rest on very slight knowledge of the persons whose character is assailed. They are repeated by laymen who have very vague ideas of the theological differences of opinion which prompted them. They are not confined to any one party. If their purpose is to prevent belief in what are considered dangerous doctrines, it fails. It not only weakens the influence of ministers spoken against, but of those who make the criticisms as much as of those against whom they are made; for continued indulgence in these deprecating suggestions creates distrust, provokes retaliation and certainly does not foster a Christian spirit in the critic. Especially does this warfare work mischief when it is directed by older ministers of established reputation against the younger.

Is it not a time when ministers who seek in common to establish the kingdom of Christ must stand by one another? When no good man should cast suspicion on a brother who has been set apart as a preacher of the gospel, unless he is sure of his reasons for so doing and can state them clearly and openly? The work to be done in bringing men to Christ is great, the opportunity is more inviting than ever came to any other generation, the minister's life is short and he needs the support of all who wish that his message may have an attentive hearing and that his labor may bring the harvest that makes joy in heaven. Happy is he who can look over his life and find that he has cast no obstacle in the path of those who have gone forth as accredited messengers of Christ.

SEPARATION FROM THE WORLD.

The experiment of living apart from the world for the promotion of personal holiness has not been a success. It has been tried faithfully, and some individuals have seemed to attain in seclusion a degree of spiritual exaltation which probably they could not have gained among their fellow-men. But such have been comparatively few and it is probable that their piety would have had a larger practical value, even at the cost of limiting its sentimental development, had they continued to bear their part in the common intercourse of human society. Moreover, the hermit's life has proved to have very grave dangers and temptations of its own.

Probably it never again will be attempted upon any considerable scale. They who under other social conditions might undertake it are more likely, as society is constituted at present, to dwell on among other men and women, though holding aloof from many of their employments and enjoyments. This course is better than the ancient asceticism but it overlooks, as too often pursued, the fact that association is necessary to influence. We cannot help people whom we do not touch sympathetically. The Christian truly is not of the world but God deliberately has left him in the world that he may do it good.

Separation from the world, therefore, does not rightly mean avoidance of other people, except in special circumstances. It means associating with them, loving them, helping them and seeking to win them to God, but with a consecrated self-control which forbids our being led away by them into any

thought or action unworthy of our Christian discipleship. True unworldliness, or other-worldliness as it sometimes is termed, lies primarily in motive and spirit, in interest and aim. It works out in conduct and becomes evident and even conspicuous. There is as real and perceptible a difference between a sincere Christian and those who do not serve Christ as there would be if they wore different labels. It is our duty to make it understood that worldliness no longer retains control of us and that our loyalty to Christ is full of blessedness.

THE WEEK IN REVIEW.

In our Business Outlook will be found a discussion of by far the most important topic of domestic news. The naval review, occasional conflicts between organized labor and corporations, the movements of the Duke de Veragua and the marriage of the Earl of Craven are very ephemeral as compared with the great financial problem which the administration is facing. Several opinions seem to be justified by the events of the week in New York and Washington. President Cleveland can be depended upon to attempt to maintain the parity of gold and silver and sustain the public credit. Secretary Carlisle has not the temperament or the personal habits which fit him to hold a position demanding such celerity of decision and vigor and tenacity in execution. Vacillation and delay at such a post are worse than occasional errors of judgment. Suspicion and uncertainty in finance are feared more than hostility. With him there seems to have been a provincial pitting of sectional views against sectional, an apparent official indorsement of the feeling that Wall Street financiers are utterly selfish and exist only to fleece the people of the Interior and West and profit by the rulings of the Secretary of the Treasury. President Cleveland has risen above this suspicion, dared to take counsel of professional financiers, and asserted his well-known views on the "unfortunate financial policy" of recent congresses, to which he very rightly attributes the responsibility for the situation.

Massachusetts and especially Boston are deeply concerned just at present in phases of the same general problem of how the many shall retain their rights as against the few. The shippers and tradesmen of the city, after a sharp contest, have just forced one of the great railroad corporations to make such arrangements with its connecting links farther south, and with its rival in New England, that hereafter perishable freight shall be delivered as its owners and shippers desire it to be, and not as the railroad officials please to deposit it. The mayor of the city, re-enforced by the local press and strong popular interest, is compelling certain of the great corporations engaged in the manufacture of gas to show their books, thus revealing their methods of suppressing competitors, of making enormous profits on fictitious capital, of extorting high rates from consumers, of evading laws intended to be restrictive—in short, the citizens have been shown how impotent they are under ordinary conditions when opposed by shrewd capitalists defiant of law. On another point there also can be seen a recognition by the people of Massachusetts that they must oppose foreign domination. The rapid

multiplication of electric railroads and the almost equally rapid acquisition of them by great syndicates, organized under laxer laws of other commonwealths, has led the more thoughtful to see that, unless shielded by law, the citizens of this State will soon be dependent upon a great monopoly for intercommunication between and within some of the leading smaller cities and towns. This fear has crystallized into amendments to bills now before the Legislature. It provides that the charters granted to local electric roads shall be null and void if the road is leased, sold or in any way controlled by a foreign corporation.

In an address which Rev. Dr. Washington Gladden gave before the City Club of New York last week he named as the first step in the work of reforming municipal administration "a constitutional limit upon the power of the Legislature to meddle with municipalities." Can a more satisfactory text for this sermon be imagined than that furnished by the record of the recent Legislature of New York, especially in its defiance of the wishes of the citizens of Buffalo? In this particular instance there is only one opinion held by well-intentioned citizens. The rights of the citizens of Buffalo have been most ruthlessly disregarded, by the Legislature and governor executing at the eleventh hour the commands of one of the smallest and most vicious of the political oligarchs of the State. Every one who loves home rule and rejoices in the downfall of the bosses will pray that this act may prove to be the beginning of the political death of the present régime in that great State.

There are, however, two sides to the general proposition laid down by Dr. Gladden. A legislature unquestionably can do much to lower the quality of municipal administration and complicate municipal politics. That it also can do much to elevate and simplify witness the superiority of Boston's present system of policing the city and regulating the traffic in liquor. Very often the intelligence and moral vision of the average legislator is superior to that of the average municipal elector. Such supineness by legislators and governor as has recently been shown in New York is phenomenal. Ordinarily a resolute minority can be counted upon to put principle above policy. But in this case the Republican minority was as recalcitrant as the Democratic majority, preferring that discord should spring up among its enemies rather than that justice should be done to Buffalo. There is considerable truth in the railing of the *New York Sun*, which says to the backers of the City Club:

How under universal suffrage can five per cent. of the voting population of New York City enforce their notions of government, distasteful, repulsive, impracticable and absurd to ninety-five per cent., upon the latter? Until the ninety-five per cent. are intellectually reconstructed, and all their political ideas changed, it can't be done.

It is just this work of reconstruction which the City Club in New York and the Pilgrim Association in Boston hope to do. Meanwhile the better elements of the city often will have to rely on the rural legislator for help in keeping municipal affairs tolerably decent.

Goschen, Randolph Churchill, Sir Henry James and Balfour have directed their attacks upon the home rule bill during the

past week, and Gladstone and John Morley have defended it, without changing the convictions of the partisans on either side, for on the 21st the bill passed on its second reading by a majority of forty-three, only nineteen members being absent. This vote simply records approval of the principles of the bill. In committee, where it now will have to undergo searching examination of details, it may be modified somewhat. Lord Salisbury has just announced, what has been supposed for some time, that the House of Lords will reject the bill, but he goes so far as to say that it will continue to reject it even should the appeal to the country show that the people indorse Mr. Gladstone. Such a course can have but one effect—to hasten the fall of the upper house. The great labor controversy growing out of the strike at Hull promises to be as serious as it is foolish and certainly doomed to failure. The principle at stake is that of the right of the employer to employ whom he pleases, non-union as well as union men. If John Burns, Ben Tillett and the labor leaders of London countenance a universal sympathetic strike based on a denial of this principle, then they will greatly disappoint those who have hoped better things of them, and they will simply prove to be "blind leaders of the blind."

The argument of Mr. Carter before the Bering Sea tribunal has continued, with credit to himself and advantage to the case of the United States, for he has based our claims upon the higher ground of performing a duty due to all mankind rather than upon any right accruing from title acquired by diplomacy or because of any desire to control a source of pecuniary profit. His arguments have certainly had weight with the English public, if the comments of the leading journals are a safe index of the popular mind. It now seems probable that the sitting of the tribunal will be much longer than was anticipated, a fact which will render our provision for the payment of counsel, representatives, etc., quite inadequate.

Italy is blessed with a king and queen who look upon their talents and station as instruments for the bettering of the life of their subjects. Humbert, the distinguished and worthy son of a great father, in 1868 married his cousin, the Princess Marguerite, daughter of the late Duke of Genoa. Ten years later they came to the throne and last week they celebrated, with proper ceremony, the twenty-fifth anniversary of their wed-
ding. In these days, when too often royalty is associated with laxity of morals and disregard of the interests and ideals of the people, it is well to give credit to a royal couple who so worthily set before the people the homely virtues of constancy, charity, love of the beautiful and encouragement of art and learning. Relative to the anniversary celebration, which has made Rome a gala place during the week, the most significant fact has been the presence of Emperor William of Germany, whose congratulations have been most cordial. His visit naturally is interpreted as combining diplomatic business with regal courtesy. Out of it, it is supposed, will come a strengthening of the Triple Alliance, and a *rapprochement* between the Pope and the Protestant ruler,

which may aid the emperor and Caprivi in their efforts to win the Reichstag to approval of their plans. Certain it is that the cordiality of the Pope's welcome to him at the Vatican was exceptionally marked.

Ferdinand of Bulgaria has taken to wife Princess Marie Louise, eldest daughter of the Duke of Parma. Since he is a Greek Catholic and she a Roman Catholic complications may ensue, owing to the ardent devotion of the Bulgarian people to the Greek Church and the provisions of the Bulgarian constitution which compel the reigning family to adhere to the Greek Church. By implication the offspring of this union must be reared in that faith. That they will be is by no means probable. Austria is said to have informed our Government that Mr. Max Judd of St. Louis will not be accepted as our consul-general in Vienna, not because he is a Jew, but because he left Austria years ago in a way that precludes his favorable reception at this time. From Turkey come statements by the secretary of our legation in Constantinople, which show that his efforts have availed in inducing the grand vizier to grant amnesty to 600 of the 900 Armenian prisoners arrested for plotting against the government. The others are soon to be tried at Angora and our minister, it is hoped, will lend personal aid in their defense. That the letters of the United States minister or others of the legation have been tampered with by the Turkish officials is denied by Secretary Newberry of the legation. The much discussed and generally abused extradition treaty with Russia has received the signature of the czar, and nothing now can be done but await its promulgation. Sentiment in this country runs strongly against it, and pressure enough to bring about its abrogation by the next Senate may develop.

The withdrawal of the protectorate from Hawaii has caused apprehension among the friends of the Christians of the islands, native and foreign. As Rev. Dr. N. G. Clark says in the Boston *Advertiser*:

Whether civil war shall follow, or anarchy prevail to such a degree as shall lead to the armed occupation of the islands in the interest of public order by the United States, retracing its steps; or by Great Britain, to whom attention will naturally be turned; or possibly even by Japan, attempting to take her place among the great nations of the world and to protect her own citizens in the islands, now numbering 20,000; whatever be the result, the question cannot long await solution, and becomes more complicated and embarrassing by every day's delay.

Letters leaving Honolulu on the twelfth do not allay this apprehension. The provisional government is reported as already having lost the support of many of the white merchants, and their leaders have reason to suspect the loyalty of the men that compose its military force. The ex-Queen Liliukalani has received an autograph letter from Queen Victoria expressing sympathy and showing that she is still regarded as ruler. The chief-justice of the Supreme Court is quoted as saying: "The uncertainty is worse than any fate that might befall the islands. President Cleveland is doing us a great injustice and many of us are liable to suffer before it is over."

Much is said about "education for giving." May not Dr. A. J. Gordon be nearer the truth

when he affirms that it is not education that is needed but regeneration?

IN BRIEF.

No better use can be made of the church calendar than to append to it a "thought for the week" from the writings of some poet, philosopher or seer.

Those denominations which claim to be the church and call the others "sects" are by no means most likely to absorb all other denominations by calling them offensive names.

We think our readers understand by this time that our weekly editorial bearing on the subject of the midweek prayer meeting can always be found just before the "Week in Review." This being its invariable place, it is not necessary longer to label it.

The cover poem, *Bidden*, in our issue of April 13, fulfilled a mission which neither we nor the author surmised. It was read on the following Sunday by a Vermont pastor to two congregations between the voluntary and the invocation, and he pronounces it an edifying feature of the service. We publish a good many poems which may well serve as aids to devotion.

Query: is society injured more in the end by your refusing to give fifteen cents to the man who asks you for it in the street, in order to procure lodging—and who in nine cases out of ten, say the wise ones, is an impostor—or by your hardening of your heart enough to refuse and your feeling mean and inhuman all the remainder of the afternoon? Verily, virtue hath its pangs.

"My dear boy, learn to say 'No.' Thousands of souls have been eternally lost because they could not say 'No.'" How often has this been said as if it were a virtue always to say "No," and a vice to say "Yes." But William Carey, the great missionary pioneer, is on record as saying: "I began to preach at Moulton because I could not say No; I became a missionary because I could not say No."

General Booth says "respectability is the curse of nearly every department in the world. Everybody appears to be above the condition of life for which God has designed them." The real trouble, however, is that people will not fill honestly and faithfully the places in which they find themselves. Too many reserve their best efforts till they shall get into the places where they think they ought to be.

A good many excellent women, young and old, who have numerous and often irritating church responsibilities, will appreciate the comment of one of their own sex on Professor Drummond's latest book, *A City Without a Church*. "The mere title of it," said this wearied Dorcas, "is restful." Some facetious individual has intimated to the professor, we understand, that a fine subject for another booklet would be *A Church Without a Collection*.

We shall really have to go to school to Japan! The Christian Endeavor Society in the Okayama Orphan Asylum has recently sent a contribution to General Armstrong's school at Hampton, Va. Moreover, the members of this distant Endeavor Society pledge themselves to give at least one-tenth of all their earnings to Christian work. Now that those little waifs over in Okayama have taken hold of the evangelization of America, we can feel quite hopeful about the future of our country.

The Baptist church of Hustonville, Ky., has excluded from its fellowship one of its deacons, because he offered the bread and wine of the Lord's Supper to a Presbyterian. In the official minute the church expresses regret that it did not perform the act of exclusion

more promptly, since the more it labored with him the more stubborn he became. This action seems to be quite according to Baptist principles, but that part which was cut off from the deacon must be so small that we should think he would hardly miss it.

The Board of Regents of the University of the State of New York has just been re-enforced by the election of the Roman Catholic bishop of Albany. Presbyterian, Methodist and Protestant Episcopal clergymen preceded him in this promotion, so no criticism of the appointment can be made consistently. The editor of the *Brooklyn Eagle*, who is a member of the board, with exceptional professional humility, admits that the clerical members of the board "are at least as useful as the journalistic members, and certainly wiser and more earnest."

Any one who is watchful of the signs of the times may see what working men are sure to get in exchange if they allow Sunday to be taken from them as a day of rest. Here is a pointer. An order went into effect the first of the present month on the Central Railroad of New Jersey that its dispatchers and operators would be required to work a part or the whole of every Sunday *without additional compensation*. Sunday will not be a holiday for working men in this country. It will either be a holy day or a working day without extra pay. Working men who think they are following self-constituted leaders out of the thrall of the Sabbath are walking into the freedom of the workshop which they already enjoy six days in the week.

We are not surprised that Rev. William Wilberforce Newton should protest publicly against the caucus system, which is gaining such a place of permanency in the choice of bishops for the Protestant Episcopal Church. He asks:

Is it wise or right, or in keeping with the pure and simple methods of the apostolic church, to "fix things" in advance, and then to enter the convention and ask for divine guidance over a matter which has been virtually settled beforehand? This preliminary caucus system humiliates the candidate, overawes men of a tender and religious temperament by compelling them to follow the lead of bolder and more aggressive minds, and virtually stultifies the solemn act of prayer which should be the great and abiding factor in the proceedings, and leaves nothing for the Lord God to do in His own church, since everything has been done by a few leaders.

"Freedom of thought" may lead a man to be more orthodox or more heterodox. Most people thoughtlessly believe that it conduces almost invariably to heterodoxy. But the lamented Prof. Lewis F. Stearns of Bangor Seminary, in giving his reasons to Prof. George L. Prentiss of Union Seminary, why he declined his call to the chair of systematic theology in that institution, wrote:

I have not so much objection to the Westminster Confession as some have. But it is a millstone around the neck of any denomination, such a system of doctrine as that. It is not simply its Calvinism but its dogmatism all through. Haven't we got out of the leading-strings yet, and are we not to be trusted to be evangelical? I used to feel the pressure when I was a Presbyterian pastor. It did not satisfy me to know that I was only expected to take the confession for substance of doctrine. I am a great deal more orthodox now than then, and I ascribe it largely to the *entire freedom of thought* I have had here among the Congregationalists.

STAFF CORRESPONDENCE.

FROM BOSTON.

The simultaneous presence in the city of two such eminent representatives of Christian interests across the water as Professor Drummond and Rev. R. F. Horton has made the last week notable. Mr. Horton ran up from New Haven, where he is delivering the Lyman Beecher lectures, to spend Sunday

and Monday only here, and though his sojourn was short it is not exaggeration to say that he made a profound impression upon those who were privileged to hear and to meet him. The Old South Church was filled to overflowing both morning and evening and the two sermons, while utterly unlike each other in subject matter, fully sustained, and indeed enhanced, the reputation as a preacher which Mr. Horton has fairly earned. His literary style is simple but strong, his choice of words being particularly effective. His delivery though deliberate is accompanied by a great deal of action and creates the feeling that you are listening to a man of tremendous earnestness and intensity of convictions.

The themes of both sermons were not at all out of the ordinary but the treatment was far from the commonplace. In the morning his subject was Faith. The Scripture lesson included the account of Zacchaeus, and Mr. Horton commented on it as he read, one of his remarks being, "The distinctive thing about Zacchaeus was that he was short and he knew it." He set forth faith as a faculty of the spirit, the absence of which in some is reason enough for pity, just as we sympathize with those who are blind or imbeciles, but when such persons begin to plume themselves on their lack of faith they become objects of indignation. No one ought to be proud of his defects. Such persons will pass Jesus Christ upon the street without recognizing Him. They go up to Calvary and see nothing but a bloody execution. Some of the ways which were suggested of obtaining faith were: Companying with people who have faith. Do not read only the books which would destroy faith. Meditation is another source of faith. So are contact with nature and prayer, while a pre-eminent source of faith is the Bible. The evening discourse, from the text, "God commendeth His own love toward us, in that while we were yet sinners Christ died for us," showed a strong grasp on the fundamentals of orthodoxy, while it was throughout a tender, personal appeal to the unconverted. It is a matter of general regret that Mr. Horton's stay on this side the water is so short. He sails from New York next Saturday.

"Have you heard Professor Drummond?" is the query of the hour, and the look of pleasure or disappointment which passes over the face of the one interrogated tells whether or no he is among the fortunate ones who have secured admission to the places where he has spoken. His Lowell Institute lectures, which are now half through, have drawn audiences in comparison with which the capacity of the hall where they are given seems pitifully small, and the announcement that, beginning this week, he will repeat on Wednesday and Saturday afternoons the lectures of the previous evenings delights hundreds. Numerous social courtesies are being extended to him and, naturally, he is in demand for addresses all over New England and cannot begin to respond to a fraction of the calls. His main outside work is put in at Harvard but, as he is intensely interested in the Boys' Brigade movement, he has consented to address a large rally in the Clarendon Street Church this week. He expects to visit Wellesley and Amherst and will probably be at Northfield during the college convention and at

Chicago during some of the World's Congresses.

Boston soil is favorable to the growth of the kindergarten idea and it is taking deeper and stronger root year by year. We had a demonstration of the number and quality of its champions in the assemblage last Thursday at Huntington Hall of several hundred persons, many of them kindergarten teachers. They came together in recognition of Froebel's birthday and to do honor to him and the principles which he wrought out. Mr. Hamilton W. Mabie of the *Christian Union* was asked to give the address of the occasion. His theme, the Creative Element in Education, was treated with that depth of insight and grace of expression so characteristic of all of Mr. Mabie's literary efforts. Kindergarten methods, in the judgment of the best educators, have come not merely to stay, but to extend and to influence our educational system throughout. There are now no less than forty-three kindergartens and eighty-four teachers in connection with our Boston schools alone.

The Massachusetts Society for Promoting Good Citizenship has made it possible for many interested and instructed hearers to learn much about the methods of making newspapers, the ideals which editors set before them and how far short they come, and the past, present and probable future functions of the newspaper in American life, which is the general theme upon which Charles Dudley Warner, Edward Everett Hale, Col. A. K. McClure of the *Philadelphia Times*, Mr. Edward Stanwood of the *Youth's Companion* and Prof. Charles H. Levermore have spoken recently in the Old South Meeting House on Monday evenings. Mr. Stanwood said plain words that did not please his brethren of the secular press, who, nevertheless, did not attempt to question his facts. Charles Dudley Warner was delightful and discursive but not constructive or suggestive. Professor Levermore believes that the ideal paper will never come until it is endowed and managed by Christian, cultured men, as any great educational institution is. Colonel McClure ridicules this view of the method of reform and he has more to say in favor of the Sunday newspaper than we can accept, but his address was practical and illuminating.

FROM CHICAGO.

The storm king is doing his royal best to make this a record breaking year. The cyclone season has opened early with unusually destructive results through the Southwest. Day after day the wind works its havoc over the lower Mississippi watershed. The spent force of these hurricanes is poured out on Chicago, putting to the severest test the World's Fair structures, which had no reason to expect such tempest shocks. They endure it wonderfully, though the force on duty, from director general to newest guardsman, is once and again called out at midnight to the place of greatest exposure and peril (the Manufactures Building) to protect exhibits from the water driven under the glass roofing by the furious blasts. Thus far no serious damage has been suffered. It is well that the authorities learn beforehand what to do when the unexpected happens. They express the highest satisfaction with the progress of the last touches

and cleaning up at the grounds. Some of the State buildings are far from completion. The Ethnological Hall will hardly be done by May 1. The decree has gone forth, however, that no more earth is to be broken on the fair grounds. Everything is done to put roads and paths and open spaces in perfect order. Hundreds of carloads of turf are brought from as far South as Tennessee to make the lawns show an original verdure. How pleasant for our Southern friends to feel that their "foot is on their native heath," if they only dare put it there!

Each passing day now has its sensation at Jackson Park. Either it is the arrival of a body of Arabs and their subsequent attack on the native Egyptians in "the street of Cairo," or a party of Quoqueths from Vancouver's Island begins its rehearsals of dances. This cheerful set of savages has its rivals outside the gates in a company of seventy-six Ogallalla Sioux braves from the Pine Ridge Agency.

There is pathos also along with all the tumult and struggle attending the final preparations. At the Eskimo village the other day the funeral rites over a young child were conducted after their simple Moravian mode. Little will the millions who enjoy the magnificent spectacle of "the White City" reck of the sacrifices of human life which its creation has cost. Hardly a day but has its death list or serious accident. Not long ago a young lieutenant and a corporal of the United States Army in placing one of the heavy guns at the Government Building were crushed to death. It may reassure those coming to the fair to know that a complete hospital equipment and service is provided on the grounds, where immediate, skilled attendance will be furnished to any who may need such care. Nothing will more surprise or delight strangers than to have experience of the manifold conveniences and resting places made ready for the crowds. This will be in notable contrast to the lack of such benefits at the Centennial.

There are at present 1,155 guards enrolled for service in and around the buildings. College students are in high favor for this position. Their stylish uniform, with bright decorations, sets off manly beauty and the air of collegian distinction produces artistic effect which leaves one in doubt which is greater, the fair or its guard corps. The maximum force may reach 2,500. When its full strength is developed one may count on the 800 student guards being able to give out twenty different college yells. The one oversight so far seems to be that the lady managers have not assigned guard duty to young collegians from Wellesley, Vassar, Smith, Holyoke and Bryn Mawr. It may not be too late yet for this hint to be acted on; then a student uniform must be found fully a match for the dress of the present guards.

Chicago has come under the dominion of its new mayor, Mr. Carter Harrison, with mixed feelings of hope and fear. Some signs point to a better administration than heretofore given. He astounded everybody last week by issuing an order closing the gambling houses. Major McLaughry is retained as chief of police, with expectation that he may hold over during the World's Fair. A special agent of this department has just returned with 4,000 pic-

tures of well-known criminals in all parts of the United States, which will serve the purpose in the "rogues' gallery" of detecting evil-doers before they begin their evil-doing. The Chicago police are donning new uniforms in readiness for the fine appearance the city must make in the persons of its champions of law and order.

The Ministers' Union last Monday heard Hon. L. A. Thurston of Honolulu, commissioner of the provisional government. He told the long story of royal misrule on the islands and the failure of the Hawaiian people to maintain constitutional rights. His argument for annexation and territorial government by the United States was strongly made and seemed to carry general conviction. Dr. Eli Corwin followed with hearty indorsement of the new policy in Hawaii, showing how all the growth in prosperity and civilized life was due to missionary labors of American citizens.

The Chicago Societies of Christian Endeavor, together with Epworth Leagues and Baptist Unions, are engaged in a united effort to secure the closing of saloons in the city on Sundays in accordance with the State law. They are making a canvass by wards to obtain signatures to a petition asking the mayor and council to enforce the Sunday closing law. Missionaries who read the *Congregationalist* will be glad that one World's Fair commissioner, Professor Shoppoff of Bulgaria, has borne testimony of the great utility of their work. He spoke at Plymouth Church last Sunday, saying that "no impartial historian of Bulgaria could omit to recognize the mighty work for civilization and Christianity that had been accomplished by these self-sacrificing men and women, the missionaries. Bulgarians had learned to love liberty, but all they knew of liberty had come to them from America."

Q. L. D.

FROM MILWAUKEE.

Our city is in the midst of a revival movement such as in extent it has never known before. The successful work on the east side has been surpassed by one yet greater on the south side. There the building, for which Rev. Theodore Clifton toiled and prayed so long, proved itself to be in location and arrangement just what is needed in that part of our city, save that for these occasions it is too small. Six languages are spoken by the congregation that commonly worships there. To the polyglot population of our city Mr. Mills's work is proving an additional bond of union. German pastors are heartily interested in the movement and are aiding it. Last week Mr. Mills began on the west side and in our Grand Avenue Church. In a week we are all to go to the great central meeting in the Exposition Building. Of the cards signed on the east side, Plymouth Church has the second largest number, more than seventy. As intimated, more cards have been signed on the south side than on the east and the Hanover Street Church has received a greater number than Plymouth. The press has aided the good work. A notable instance of this is the commendation given by the *Catholic Citizen*. To be sure the *Seebote* (German) has described Mr. Mills as a *männchen*, but the reference was to the physical man rather than to the intellectual and spiritual.

The need of a deepened religious interest in our city is shown in a pamphlet by Rev. G. W. White, a Methodist pastor. Some of the figures are startling. In the last fiscal year there were issued 2,130 United States permits for the sale of liquor. For a population of 237,784 (by the school census, July, 1892) this is frightful. "We publish proudly," says Mr. White, "that although in 1890 in the fourteen cities of our country of over 200,000 population the arrests averaged to the population as one to nineteen," Milwaukee, the best, had but one to thirty-seven. "Nevertheless, our complacency is modified because the proportion of the arrests for the various classes of drunken and disorderly conduct was the worst of all, being in that year over seventy per cent. of all our arrests. The thirteen other cities averaged fifty-three per cent. for these causes. If we are unusually good for a large city, beer and the lighter drinks do not save us from drunkenness and its effects. Somehow the drunkards get arrested (about one case in four) but the drunkard makers find in Milwaukee a merciful administration."

We get sharp words, too, from Gen. William B. Franklin, president of the national board of managers of the soldiers' homes throughout the country. In reference to the one in Milwaukee he wrote some time ago concerning the Keeley cure (which has since been introduced): "It can hardly be expected that the bad effects [of the prevalent drink habit in the home] can be much ameliorated while the civil authorities permit nearly fifty robber establishments to exist where the worst crippled soldier can walk to be robbed of his pension." Meanwhile \$200 worth of gold per day, aside from the cost of workmanship, is being put upon a great model of one of our breweries, a model that, being overlaid with gold and destined for exhibition at the World's Fair, will cost when finished probably more than the generosity of Dr. Pearson and other givers put into Beloit's newly completed hall of natural science. Against the protests of some of our best business men, of mothers and of the Young Men's Christian Association, a saloon is permitted to thrust itself close beside the association building. And, if we may trust the report of the independent daily already referred to, the protesting mothers withdrew from the council chamber "amid the giggles of Milwaukee's Legislature." And yet Milwaukee will be redeemed, for she is a city of homes. These, according to a census bulletin just issued, are owned in greater proportion here than in any other large city of our country by those who dwell in them.

We breathe a sigh of relief at the adjournment of the State Legislature. The session was prolonged by the pass system, which reduced the legislative week sometimes to less than four days. And the virtuous constituents who are so much afraid that their members will be unduly influenced by favors received from corporations don't hesitate at all to beg for passes for themselves, their uncles, their cousins and their aunts. The leading daily in the State estimates the number of free passes issued this season at 100,000. The local option law was left unchanged, probably because the politicians were afraid to touch it. The bill giving

State aid to agricultural societies, even if they permitted the sale of liquor at their fairs, passed both houses but was recalled from the governor's hands. That historic piece of land whereon was once Camp Randall, where so many of our Wisconsin regiments were trained for service, was bought for the State University. But no appropriation was made for a building for the library of our State historical society, now housed in inadequate quarters in the capitol. In wealth of material bearing upon American history, it is said to be not excelled by any collection west of the Alleghanies.

Ripon College is rejoicing in the prospect of receiving more than \$90,000 from the estate of the late Hon. C. B. Erwin of New Britain, Ct. Last year about \$85,000 was added to the endowment fund. To this latter sum the late Hon. Edward Dwight Holton of Pilgrim Church, Milwaukee, was the largest giver.

Politically, it is a Polish majority that is governing Milwaukee now. One of the priests of that people, at a meeting held on Sunday evening in his parish schoolhouse, urged the claims of two of the successful candidates on the ground that they are Roman Catholics. This action having been called in question, another Polander made a somewhat peculiar defense by saying that the priest did not speak officially nor wear the robes in which he serves at the altar. A great thing is ecclesiastical millinery or the want of it! No denial was made of the unimportant matter that some would call an appeal to religious prejudice. But this priestly politician, who thus keeps holy the evening of the Sabbath, finds himself easily outdone by one who over his own signature states that he went into the public schools at Elroy, Wis., and commanded the children of his flock, without asking permission of their teachers, to go with him to a religious exercise which he had appointed for them in his own church. His excuse for this action is that the school board and the teachers refused to receive excuses for absence at religious service when such excuses were signed not by parents but by the priest himself, whom they had made (so he says) their proxy. A pity that men who have relations to infallibility that are denied to all ordinary mortals should make such grievous mistakes. "It is the nineteenth century," says our brother Titsworth, "only in spots."

J. N. D.

FROM THE TWIN CITIES.

In spite of the long session of the Legislature, which has just come to an end, several measures of great importance were left over. The anti-poolroom bill, which passed the Senate, was left by the House on general orders. The gambling evil in the Twin Cities is very great and public sentiment would fully sustain the proposed legislation, but no strenuous effort was made by reformers to carry the bill through, while the gambling interests were active in self-defense, and so the measure went by default. A woman suffrage bill, which passed the Senate, shared in the House a similar fate, and the temperance question was studiously avoided. Still it is generally conceded that this Legislature has, on the whole, done good work. A bill subjecting all country elevators to the inspection of the warehouse commission and compelling the railroads to

allow the erection of private elevators and an appropriation for a State elevator at Duluth are measures likely to benefit the farmer class, and important factory inspection laws have passed for the protection of wage-earners in the cities. Nothing else during the session has excited so general interest as the "coal combine" investigation. The existence of a combine to make the coal trade a practical monopoly in the State has been pretty clearly demonstrated, and the evidence gathered has been turned over to the attorney-general as ground for prosecution, but little is likely to be effected, except in the way of leading up to some action by the Federal Government, for the real center of the combine is in Pennsylvania, not in Minnesota.

The first State conference of charities and corrections was held April 13. About seventy delegates were present, representing seventeen counties, and so much interest was manifested that this gathering will become an annual affair. The acting president of the meeting was Rev. S. G. Smith, D. D., pastor of People's Church, St. Paul, and the secretary of the State board is Rev. H. H. Hart, also a Congregational minister. Dr. Smith, by the way, is special lecturer at the university on sociology, and has maintained at his church the past winter a flourishing class in this line of study. Papers have been presented on such topics as the Christian doctrine of the State, protection of laborers, corporations and strikes, followed by general discussions.

At the last meeting of the Lyceum, April 17, instead of the usual paper by one of the members, an address was given by Rev. George D. Herron, D. D., of Burlington, Io., on the Coming Revolution. Since Dr. Herron gave his Message to Men of Wealth before the Minnesota Congregational Club in 1890 he has been studying along the same lines, and has given a course of six lectures on social topics in his church in Burlington this past winter which created a deep impression. The address at the People's Church was an impassioned arraignment of the present social order, and a prophecy of a social redemption by obedience to Jesus and His cross. The address was followed by an animated discussion, the opposition being outspoken. Among the stoutest champions of Dr. Herron's positions was Dr. C. C. Creagan, field secretary of the American Board, who, with Rev. H. P. Perkins, a missionary in China, have been hereabouts for some time holding missionary rallies and have made a delightful impression. Larger gifts for the Board are sure to follow.

The ingathering from the Mills meetings in Minneapolis is going on quietly in the several churches, while St. Paul is now actively engaged in preparing to receive Mr. Mills and his helpers May 10. A large auditorium near the State Capitol is well under way and when completed will be a little smaller, but otherwise equal in every respect, to Exposition Hall in Minneapolis.

A recent ride across the State to the Dakota line has called our attention anew to the evils that spring from denominational divisions in our smaller towns. One village was found of about five hundred people attempting to support three English-speaking churches, one of them formed within two years. Another place of perhaps a thousand inhabitants has seven churches exist-

ing together on the principle of freest competition and "survival of the fittest." In both of these towns there have been protracted meetings this winter but with little benefit to the community. The only possible hope for these places is through some form of union, not for a few weeks but as a settled form of church activity.

The committee on denominational co-operation in the State are quietly working on the problem as presented in concrete form in two or three towns. Looking at it from the standpoint of three denominations, it is easy to agree as to what ought to be done but extremely difficult to bring it about. As a rule the towns along the railroads suffer from over multiplication of churches, while the farming districts are unevangelized.

J. H. C.

CURRENT THOUGHT.

AT HOME.

Bishop Atticus Haygood of the Southern Methodist Episcopal Church does not approve of the World's Congress of Religions to be held at the Columbian Exposition. He believes it to be—so he writes in the *Richmond Christian Advocate*—"evil, only evil and that continually." There are hundreds of good old women with whom he would advise about the interests of the Christian faith before he would with Gladstone, W. T. Stead, Drummond, Joseph Cook and Cardinal Gibbons, who have indorsed the congress. He believes the building in which this "Christian-heathen" conference is to be held ought to be called "The Chicago Pantheon for Odds and Ends" and "such preaching as Paul did at Mar's Hill, as Peter did in Jerusalem, to say nothing of Elijah on Carmel, would scandalize the meeting and stampede the whole assemblage." The effect of it he prophesies will be to "broaden what does not need broadening—doctrinal views already so latitudinarian as even now to make such an assemblage of heterogeneous faiths and no faiths a welcome possibility; by so much will it loosen the grip of the simple gospel of the Son of God on pulpit and pew, by so much will it strengthen the agnostic tendencies that have already robbed thousands of their faith in God."

The rejection of an honorable, educated man by a New York club with a high reputation, because he was a Jew, is generally condemned. The *Christian Advocate* says: "The spirit that actuated these persons is known in Europe as 'Jew baiting.' It is in point of fact the expression of radical meanness of character."—The *Jewish Messenger*, in a temperate editorial, makes this point: "We have only one anxiety, not for Mr. Seligman, who deprecates the publicity given to this incident, nor for American citizens of the Jewish faith, who are capable of taking their own part manfully, but for the oppressed and persecuted Jews of Russia, whose only friends, practically, are the people of the United States. It will be very gratifying to the anti-Semitic agitators of Europe to point to Mr. Seligman's rejection by a club of which his father was for years an honored vice-president as an argument for legal and social discrimination against the Jews of Russia. It is not logical, but neither was the action of the anti-Semitic party at the Union League."

ABROAD.

Are Individually Acquired Characters Inherited? Alfred Russell Wallace, in the April *Fortnightly Review*, says that up to ten years ago the answer to the question would have been almost unanimously in the affirmative. Now, owing to the experiments of Galton and Weismann, and their negative answers to the question, the whole subject is one of dispute among scientists. Mr. Wallace agrees with

those who deny that individually acquired characters are inherited. He says: "So with men of genius, whose mental faculties have been fully exercised in special directions, whether as men of science, artists, musicians, poets or statesmen; if not only the inherent faculty but the increased power derived from it power be inherited, then we ought frequently to see these faculties continuously increasing during a series of generations, culminating in some star of the first magnitude. But the very reverse of this is notoriously the case. Men of exceptional genius or mental power or mechanical skill appear suddenly rising far above their immediate ancestors, and they are usually followed by successors who, though sometimes great, rarely equal the parent, whose pre-eminent powers seem generation after generation to dwindle to obscurity."

The conflict rages in England over the *Spectator's* recent article prophesying the decline of dissent. Champions of Nonconformity spring up on every hand. Says a correspondent of the *Independent*: "So far as *tendency* goes time and the event make strongly for the Free Churches. The causes ancillary to state established episcopacy are not connected with the progress of the ages, but with the permanent weaknesses of mankind. The idle rich and the thoughtless poor will naturally gravitate to it. The pampered children of privilege, the 'classes,' these will be adherents of a proud and aristocratic prelacy and of an elaborate and artistic ceremonial. But the reason for their preference is anything but religious. And until they are emancipated the poor will be the obedient flock of the priest, and will naturally go where there is a good deal to be seen and not much thinking required. But when they are taught gospel principles and taste the sweets of liberty and self-government, the democracy are not going to choose a church which is aristocratic, where the priest is an absolute ruler and the layman has no more authority and no more voice in the government of the church than has the handle on the church door. The state of mind which thinks that the enfranchised democracy of England, after popularizing the government of every institution, municipal and national, is going to flock into a church where they have no rights at all betrays a simplicity which is far beyond the reach of any argument."

Goldwin Smith, the well-known Canadian Liberal, witnessed the inauguration of President Cleveland and wrote to the London *Times* a letter full of suggestion, not only to English readers but to us at home. He sees little that is promising in England's drift toward a type of democracy which, he is glad to say, has not been developed here. He cites the President's real power in contrast with the queen's nominal; the House of Lords as contrasted with the Senate—"a really co-ordinate branch of the Legislature"; the "written Constitution, rooted in popular reverence and stable almost to the point of immobility," containing the "inestimable clause forbidding any legislation which would impair the faith of contracts"; "the constituencies which elect your House of Commons are, on the whole, much less intelligent and have undergone less political training than those by which the House of Representatives is elected"; "President Cleveland can still appeal to the national love of self-supporting independence against 'paternalism,' which bids citizens look for support to the state. Your proletariat, on the contrary, is being fast taught by vote seekers of both parties to look to the state for support, and to found its hopes of an improved condition not on industry and frugality and temperance, but on the use of its political power to transfer to itself the earnings and savings of the property-holding class."

THE RAILWAYS AND THEIR EMPLOYEES.

BY PROF. F. W. TAUSIG, HARVARD UNIVERSITY.

The relations between railway companies and their workmen, and the relations between the two and the community, have once more urged themselves on public attention. The same conflict of feeling has appeared among disinterested observers, and the same hostile attitude of the men against the corporations. The law has been appealed to, and the questions again arise, What should we think of the situation? and What should we do about it? With the technical points of law that have of late sprung into prominence we need not here concern ourselves. The more important problem is not what the law is, but what it should be; and in a democratic community like ours what the law should be is, in the long run, a question of the development of a wise and firm public opinion.

A conflict of feeling has just been referred to. On the one hand, the efforts of the men to better the terms of their employment by organization and united action command sympathy. The time has gone by when the activity of labor organizations could be condemned off-hand as a simple infraction of social order. On the other hand, the public character and importance of railway operations has come to be fully grasped by the railways and the community. No body of men can be permitted to cut the arteries of commerce in order to bring their employers to terms.

The trades union and labor organization must be accepted as an inevitable part of the social system as it is, and on the whole as a healthful part. It means that the men bargain to better advantage with their employers; and, since those who work with their hands rather than with their heads form the great mass of society, this means a better distribution of the material sources of happiness. It means, next, an eventual gain in intelligence and training, in forethought, in true education, in the qualities that make men fit for citizenship. It means, what probably tells most in the minds of railway employés, a more free and independent position for the men. Isolated, the workman is almost helpless under the threat of discharge. The power over him in the hands of the boss and superintendent is too liable to abuse. In the labor manifesto there is frequent talk of "slavery" and of the aspiration to be "free men." Taken literally, this is bosh, and often it is but empty phrase, pointing to no real grievance. But sometimes it means that the strict and severe discipline necessary in the quasi-military conduct of railway operations has been administered by harsh and reckless hands, and is not so far short of tyranny.

There is another point of view from which the action of the men must command our sympathy and respect. When the engineer on the Lake Shore Railway left his post because he would not handle freight from another road with which his comrades were fighting, he sacrificed his own welfare to a principle. Rightly or wrongly, he made their cause his, and was willing to suffer that his brotherhood might be strong and his fellows might secure what he believed to be their due. We are often told of the tyranny of unions over their members.

Sometimes, no doubt, it is true that they are tyrannical, destroy freedom, stifle individuality. But in the main we have here that voluntary subordination of the immediate welfare of the individual to that of the general body, which, whether it rests at bottom on selfish or unselfish motives, we recognize as the cardinal virtue of the social organization.

Turn now to the other side. In the complicated mechanism of modern industry a blow at the employer is often a blow at society. When the operations of a great railway are suddenly brought to a standstill, it is a public function that is paralyzed. A year or two ago the employés on the street car lines in a Western town struck at midnight on December 24. There are rumors of an intended strike by railway employés at the time of the great inpouring of travel to Chicago for the exposition. To movements of this sort there is usually joined a lawless determination to interfere violently with the resumption of traffic, and to beat and maltreat those who take the places of the strikers. All this is simply to seize society by the throat and cry, Stand and deliver! It must be resisted as the attacks of highwaymen are resisted—with the full arm of the law. It does not matter then whether there be or be not cause for sympathy as to the first occasion of the strike. In the Buffalo switchmen's strike of last summer there was evidence of real ground for complaint by the men; but when they began to stop trains, derail engines, beat brutally all who tried to do their work, and annihilate traffic, there was no course left but to summon, if need were, the armed force of the State and the nation to aid in the restoration of order and the resumption of traffic.

The instinct for power is strong in all of us, and the responsibility which power brings is rarely brought home without pressure from outside. When the enormous power of railway managers over industry reached its full development, it was sadly abused, and legislation and public opinion have not yet impressed on them a due sense of the responsibilities of their positions. As railway employés on their part succeed in perfecting their organizations—and they are succeeding and will succeed further in this—they, too, become conscious of their power and are tempted to abuse it. Incompetent and reckless leaders are sometimes chosen, and even the best leaders feel the itch for dictating terms. Unreasonable demands are made, and reasonable demands are backed by action which imperils the community. We may hope that this phase of the situation is passing away, though it must be confessed that with many of the organizations of employés the outlook for measured and responsible action is not yet of the best.

The public importance of the steady performance of duties like those of railway employés has led sometimes to special legislation on what is called industrial conspiracy. A breach of contract involving danger to person or property has sometimes been made criminally punishable. It has been suggested that a sudden strike in a great public industry may deserve criminal punishment even though it involves no breach of contract and be not attended by what we usually call lawlessness. The recent strike of the locomotive engineers has been brought before the courts, and the aid of the law has

been invoked to prevent a struggle at one point from spreading over an unlimited area and disturbing the operations of the entire community. No doubt there is ground for checking by law the disposition to dictate terms by such methods. But it is not likely that much will be gained either by legislation or by judicial decision. For a real improvement in the situation we must look mainly in another direction. We must have a growth in reasonableness, moderation, and regard for the public welfare, among the workmen themselves. A healthy state of feeling among them is a hundred times more likely to help matters than any repressive action of the law and the courts.

Fortunately, we may look forward to such an improvement; not perhaps to an early cessation of these disturbing shocks, but to a slow and gradual betterment of the temper and morals of railway employés, which will win for their efforts to help themselves an unmixed sympathy. All labor organizations become more conservative as they become older, more permanent, stronger. All apparently have to pass through a period of storm and stress in which the bitter lesson of defeat teaches the limits to which their powers may be carried. The stage of unruly and reckless striking seems to be an almost inevitable phase in their development. How long this stage will last depends not only on the growth of intelligence and self-command in the men, but on the manner in which their employers deal with them. No small share in the labor disturbances on our railways lies at the door of the managers. Not that there is often deliberate failure to respond to reasonable complaint. Commonly the fault is simple oversight and disregard, lack of consideration and tact, unlimited authority in the hands of rough and harsh under-bosses. The importance of considerate treatment and stable tenure has not been sufficiently grasped, especially in those parts of the country where railways are themselves in an uncertain and unsettled position. The steady progress of the community to a stage of less feverish development will help to bring about a more solid condition of affairs for the railways. The pressure of the employés' organization is forcing on the attention of the managers the need of more humane treatment. On the whole, we see a movement to a better condition of things on both sides, and may expect improvement by the only process which brings permanent good—slow and not uninterrupted growth in intelligence, in habits, and in character.

AN ACCEPTABLE FAST.

PRESIDENT W. D. HYDE, BOWDOIN COLLEGE.

In its ancient form and spirit Fast Day is dead beyond the power of governor or preacher to galvanize it into even the spasmodic semblance of its departed life. It is dead at the root, and unless a new observance of the day can be rooted in a new conception of the religious life nothing can save its hollow trunk from the ax and its withered branches from the flames.

The old idea of Fast Day was rooted in the conception of God as an external and arbitrary Ruler, whose wrath might be appeased and whose favor might be procured by the self-abasement of His guilty and rebellious creatures. As long as this concep-

tion of God and His relation to His creatures prevailed, the traditional Fast Day was the natural expression of the religious creed which implicitly or explicitly was actually believed in the Puritan community. Hence Fast Day became "a day for a man to afflict his soul, to bow down his head as a bulrush and to spread sackcloth and ashes under him," as Isaiah contemptuously described it twenty-five centuries ago.

The saner voices of Isaiah and Micah, the deeper trust of Jesus and of Paul, have at last gained entrance to the minds and hearts of men. In proportion as this prophetic, Messianic, apostolic view of God has come to prevail, the priestly, legal, governmental view has been forced into the background. Not one person in a hundred of our population seriously entertains the former view of God's relations to His creatures. Consequently, a fast of this description does not appeal to the average Christian today; not because he is more perverse and self-indulgent than his fathers, but simply because he has outgrown the faith of which this kind of a fast was the expression. Such a fast is no longer acceptable to man, because he does not really believe that it is acceptable to God.

The truer thought of God which the prophets foreshadowed, Jesus revealed and the apostles proclaimed is that of a loving Father who wills the good of all His children. He cares for their temporal and for their spiritual good, not as separate things, either of which can be had in its fullness and perfection without the other, or is worth much except it be united with and embodied in the other. Hence whatever shuts us up in our separate selfhood, whether it be sensual pleasure or material wealth or intellectual pride, or even sentimental piety, in so far as it withdraws us from full and free devotion to the good of others, shuts us out from God. From this point of view the sad countenance of self-mortification is positively irreligious. As it cheers no heart of man it cannot be welcome to the heart of God.

The kind of Fast Day that follows from this thought of God is obvious. "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thine house? When thou seest the naked that thou cover him; and that thou hide not thyself from thy own flesh?"

Whatever takes us out of our separate selfhood and makes us one in helpfulness and sympathy and service with our fellowmen and with the social body of which we are members, thereby brings us near to God and is acceptable to Him. Self-sacrifice which is merely put on as an outside garment to be taken off and laid away when the performance is over, self-humiliation which is an end in itself, confession of sin that contrasts itself with no visible standard of concrete usefulness and service, is a vain and hollow sham which the world has fortunately outgrown. Self-sacrifice, however, for the sake of social service, self-surrender to larger interests and more generous aims, self-forgetfulness which is the negative side of a fuller, positive self-realization—this is noble and Christlike and divine. This is the

very secret of that "dying to live" wherein recent critics of comparative religion declare the peculiar essence of Christianity to consist.

How, then, shall such a fast be observed? The best answer I can give to this question is a brief description of the way it was observed this year by our Congregational church in Brunswick, Me. The service was held, not in the church, which in architecture, atmosphere, appropriation of pews and association of ideas is too often hopelessly identified with the concern of each man for his own soul and its relations to a far-off God, but in the chapel, that modest helpmeet by its side, which is everywhere springing up to express the spontaneous interest of each member in every other which, since the early days when the disciples met around a table or in an upper room, has been too much repressed. The pastor presided and opened the meeting by brief remarks upon the organic nature of society, and the interest which each member has in every other and all ought to have in the public welfare. He was followed by ten-minute addresses from persons identified with the practical public interests of the community.

A representative of the Village Improvement Society described what had been done to redeem waste spaces in the old broad street and to convert them into parks. He called public attention to some of the unsightly and unsanitary conditions of the town, urged protection of trees and extension of sidewalks, and invited each householder to take the first opportunity to view his own premises from points in the rear where some of his neighbors are compelled to look at them.

The chairman of the school committee discussed the growth of the public school system of the town and the moral influence of the schools upon the children, taking the ground that the moral influence of a school depends not so much on whether subjects like temperance and religion are formally taught in the school as upon the spirit of thoroughness, kindness and uprightness with which the regular work of the school is done. The pastor of the Baptist church spoke of the work of the Law and Order League in suppressing the illegal sale of intoxicating liquor, and of the work of the Woman's Christian Temperance Union in rescuing the fallen, shielding the tempted and training the young. The pastor of the Unitarian church said that all books are commentaries upon the Bible, and showed the religious significance of the public library and the seven literary clubs in the town. A representative of the King's Daughters told of the ministry of cheer and sympathy and comfort which the three organizations of young ladies was offering to the suffering and sorrowful. A representative of the Benevolent Society showed how that society started in the Congregational church, but, finding that the work of charity in the town was one, had dropped its denominational character, was serving the needs of the community regardless of denominational lines, and had as its most liberal contributor a member of another society.

There was no attempt to make a speech, still less to deliver a sermon. Persons who knew what they were talking about, and in many cases had devoted years of faithful service to the cause they represented, sim-

ply told what has been done and what needs to be done to make the town more healthful and beautiful, and to make its citizens more temperate, more thrifty, more intelligent and more happy. The chapel was filled with a company (not merely an audience or congregation) three times as large as any that has attended Fast Day services for twenty years, and manifested the most intense and eager interest throughout the hour and three-quarters which the exercises occupied. The company was notable for the large proportion of professional and business men. Every person present felt enlarged by the consciousness of membership in the community and participation in the good work which is being done by it, in it and for it; and every good cause was strengthened and confirmed in the affections of the people.

THE SUFFOLK SOUTH IN 1854.

BY REV. A. H. QUINT, D. D.

I hit upon that date partly because the association took me into membership that year, but perhaps more on account of transactions of that year which concerned the legal power of ministerial associations. Some readers will be glad also to see the familiar names of the pastors of Boston and vicinity at that period.

The association included a fine list of pastors. Andrew L. Stone was at Park Street; Henry M. Dexter at Pine Street; Rufus W. Clark at East Boston; Augustus C. Thompson in Roxbury; Nehemiah Adams at Essex Street; Edward N. Kirk in Ashburton Place; Arthur Swazey at Brighton; Edward Beecher at Salem Street; Charles Smith at the Shawmut; Matson M. Smith in Brookline; Thomas Laurie at West Roxbury. The Suffolk North Association included George W. Blagden of the Old South, Jared R. Waterbury at Bowdoin Street, George Richards at Winter Street, William Ives Budington and Benjamin Tappan, Jr., of Charlestown, John A. Albro of Old Cambridge, William A. Stearns of Cambridgeport, Isaac P. Langworthy and Joseph A. Copp of Chelsea. The Norfolk furnished James H. Means and Daniel T. Noyes of Dorchester. Noyes, after a somewhat sad life, was killed in the battle of Corinth, Oct. 4, 1862, being a lieutenant in the Sixth Wisconsin Battery. Dr. Stearns became the honored president of Amherst College. M. M. Smith, one of the best of friends, died while professor in the Episcopal Theological School at Philadelphia. He once told me that he left our denomination to get rid of deacons, although not the Brookline deacons.

It is worthy of note that Park Street meeting house is the only one of those then in use in the old Boston territory now occupied. The two Charlestown houses, Dr. Langworthy's in Chelsea, the handsome edifice in Dorchester, the Eliot in Roxbury, the one in Cambridgeport remain. I am not sure but the Brighton one is the old one remodeled. Many will recall the great morning prayer meetings of anniversary week in Winter Street Church, which was a beautiful church of its kind, although its white marble pulpit always seemed severely cold. William M. Rogers, of fervid eloquence, had died not many years before and left Winter Street to his colleague, but many faithful Christians were often speaking of him. Dr.

Kirk's pastorate was then but twelve years old, although his work had begun at a still earlier date. The Mount Vernon house was crowded and the dark lecture-room below was the scene of powerful meetings. "It is not a vestry," rebukingly said Dr. Kirk in the council of 1865, "we have no vestments and therefore no room to change them in." He was quite right and the misnomer has almost disappeared from our churches. It is as ridiculous and absurd as the motion occasionally heard in councils to "go into executive session," when we have no executive.

But I did not have in mind the places so much as the men. It is natural to imagine that the former days were superior to the latter. I have not much of that feeling. I think I see in the men of the present as good material as in the past. The great change in the tone and spirit with which the truth is held need not, although it sometimes may, imply a lessening of power and ability or of Christian manhood. Still, one may be permitted to remember with something of reverence the wise, the strong, the kind-hearted, the devoted men who were in place when I became the youngest on the list of members. Nor is it easy to find a superior average than that of the men whom I have mentioned. Let me add the names of members who had no pastoral charge. There were Lyman Beecher, Secretary Selah B. Treat, Secretary Joseph S. Clark, Samuel H. Riddel, Jonathan E. Woodbridge, Christopher Marsh, Professor Austin Phelps and George Hastings. Mr. Hastings was long a chaplain in Rome and died in September, 1854. Jacob M. Manning came into the territory soon after. Suffolk North furnished as ministers, not pastors: Rufus Anderson, Edwards A. Park of Andover, George C. Beckwith, Seth Bliss, Asa Bullard, Dorus Clark, William M. Cornell, William Jenks, Swan L. Pomroy, Hubbard Winslow, William Bushnell and Jared Curtis. Look over this whole list and tell me where are their superiors. Mentioning the names of but a few—who will surpass Stone in beauty of imagery; or Kirk in evangelistic eloquence; or Dexter in practical Christian efficiency; or Blagden in courteous dignity; or Adams in tender, spiritual thought; or Edward Beecher in profound learning; or Lyman Beecher in the mighty power which had not vanished even in his old age; or Albro in unrivaled ministerial wisdom; or Treat in the sagacity of a statesman; or Anderson in the suavity of superb despotism? Very few are living on earth. It may not be indelicate to mention as such Dr. Thompson and James H. Means and Thomas Laurie, who were my nearest neighbors and to each of whom I owe a debt of profound gratitude. I had to have two written sermons every Sunday, except when I exchanged, which in my desperation was usually half the time. Edward Beecher and Benjamin Tappan are still living, the only others then pastors beside the three mentioned, and neither of these is in actual pastoral work, although Dr. Thompson is still senior pastor of his church. It is significant of change that Mr. Treat (who would never accept a doctorate) lived at No. 3 Boylston Place and Dr. Adams at No. 4.

In our association we had exercises. We had Greek and Hebrew and essays and sermons. When I was the youngest member Hebrew was my inevitable burden. Dr.

Kirk kept up his Hebrew and was very tenacious in insisting on the continuance of that part of the work. We had essays indeed. One that I remember was by Stone on a topic assigned to him—"impressions" received in reading Edward Beecher's book, *The Conflict of Ages*. He was criticised for not giving a more argumentative paper. But he replied that he had strictly followed the assignment, which was to give "impressions." He was once criticised for giving a paper which seemed to be "all flowers." I attracted his sharp attention when I said, as my turn came, that while the flowers were abundant I thought I could see a steel frame underneath. As to the *Conflict of Ages*, I have very clearly in memory Lyman Beecher's criticism in turn. He leaned forward with his hands upon his knees and in his sharp and rapid way said—almost exactly—"I was sorry my son Edward was going to publish that book. He wrote that work twenty years ago and I kept begging him not to print it. But he has done it, and now I am rather glad of it. They say it will shake people's faith. Well, I am glad if it does. People's faith needs shaking, so they can know what it is. That's all!" "That's all" came like the snap of a whip at the end of his rushing speech, but good-naturedly. He never could be anything else. I was sent to a council as pastor, by vote of the Jamaica Plain church, before I was ordained. This was objected to in the council, and very properly. Formerly they ruled out even "acting pastors." In my case Lyman Beecher was appealed to. "Did the church send him? Well, churches do about as they please nowadays. Let him in." And I was let in, in this lawless manner. The good old man sometimes made mistakes. On an important legal matter the decision was made by a majority of one vote. Dr. Beecher had voted in the majority. Fancy his wrath when he discovered, after the adjournment and when it was too late to change—we were putting on our hats—that he had voted exactly opposite to his intention, and had thus contributed the one necessary vote to the wrong side!

But that legal point will have to go over to some future day. Besides, I want to say something sometime of that grand man Nehemiah Adams, and perhaps one or two more.

SCROOBY CLUB SKETCHES.*

XVII. THE BEGINNING OF THE COLONY.

BY REV. MORTON DEXTER.

Preliminary explorations made near Plymouth were confined almost wholly to Clark's Island and the shores of the bay. No one ventured far inland for fear of attack by Indians. But, so far as they went, they saw no inhabitants. They found the country "goodly," having a rich soil and with disused corn-fields and ample forests, with "4. or 5. small running brookes of very sweet fresh water . . . the best water that ever we drunke," and the bay "a most hopefull place," with "innumerable store of fowl, and excellent good, and cannot be but of fish in their seasons," with "abundance of Musles, the greatest & best that ever we saw," and "Crabs and Lobsters, in their time infinite." Finally, after prayer for divine direction, they chose a favorable spot for building.

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This decision was made on Wednesday, Dec. 30, and some of the company camped on shore that night. A storm prevented work, and forbade communication between ship and shore, until Saturday, Jan. 2, 1621, when "so many of vs as could, went on shore, felled and carried timber, to provide themselves stiffe for building." It was necessary, of course, to put up some sort of dwellings and, in order to make as few houses as possible serve their purpose at first, they assigned the unmarried men to the different families, thus reducing the number of houses to be built to nineteen, which, as there were but eighteen husbands and wives, apparently includes "the common house, in which for the first, we made our Rendevous," a building which was erected first of all in order to shelter the workers, the balance of the company continuing on the Mayflower. They determined to form a street with houses upon each side, and they staked out the land in plots, the areas of these being proportioned to the sizes of the families, "to every person half a pole in breadth, and three in length." This gave to Carver's household, for example, in which were eight persons, a lot of sixty-six feet front and forty-nine and a half feet deep. This seems a small allowance in view of the abundance of land, and Bradford touchingly suggests the hardships which they were experiencing in giving the reason of it. He says:

We thought this proportion was large enough at the first, for houses and gardens, to impale them round, considering the weakness of our people, many of them growing ill with coldes, for our former Discoveries in frost and stormes, and the wading at Cape Cod had brought much weakness amongst us, which increased so every day more and more, and after was the cause of many of their deaths.

They assigned the different plots by lot. Then they went to work as vigorously as, in their enfeebled condition, they could to erect their houses. By Jan. 4 they were at work upon the "common house." It was only twenty feet square, but the "foule weather hindered vs much, this time of the yeare seldom could wee work halfe the weeke," and it was not finished until Jan. 20 or later, and then a new peril began to threaten. The thatched roof took fire at least twice from sparks out of the chimney and was burned, leaving only the frame timbers. On one of these occasions both Bradford and Carver were sick in bed within, and, as a number of loaded guns and probably some gunpowder also were stored there, they had a narrow escape from being blown up. But no harm was done except to the thatch, which soon was replaced. The whole company was disembarked at last in time to keep their first Sabbath ashore together on Jan. 31. While at work upon their houses they did no exploring but John Goodman and Peter Browne, while cutting coarse grass and flags for use in thatching, managed to lose themselves without food and had a bitter experience walking up and down under a tree during "an extreame colde night" and in great dread of "Lyons rearing exceedingly," and it was late the next afternoon before they found their way back.

Their companions naturally feared that they had been captured, and possibly killed, by Indians, of whom they all were in continual dread. For some weeks they saw

none, but once or twice they discerned in the distance smoke which could come only from Indian fires. At last, on Feb. 10, some of them saw two savages in the distance, and on Feb. 28, one of the company, having ventured a mile and a half away from the settlement after wild fowl, saw a dozen or more Indians pass the spot where he lay concealed, and Captain Standish and Francis Cooke also lost some tools which they had left over night where they had been at work in the woods. These occurrences rendered the settlers apprehensive, so on Feb. 27 they held a meeting to effect a military organization and chose Miles Standish captain. While this meeting was in progress two savages appeared upon a neighboring hill, but ran away when an effort was made to parley with them. This led the Pilgrims to mount their cannon at once upon the hill near their houses, where they had planned to have a fortification.

About a month afterwards, on March 26, while, by an odd coincidence, which also occurred twice more a few days later, they were holding another meeting about military matters, an Indian appeared among them, who to their surprise accosted them in broken English. His name was Samoset. He was chief of a tribe living in what is now Maine, had met many English fishermen along the northern coast, had accompanied one of them to Cape Cod some six months before, and had remained in that part of the country. He was friendly to the Pilgrims and served subsequently as an interpreter between them and the natives. He remained over night and then was sent away with gifts, returned the next day and stayed three days, and the day following, April 1, returned again with Squanto, a native Indian who also, spoke English—having been formerly taken to England by Capt. George Waymouth or Capt. Thomas Hunt—and announced that Massasoit, the Indian sagamore of that region, with his brother, Quadequina, and sixty others, sought an interview. Edward Winslow was sent to greet them, a formal meeting was held with appropriate hospitalities and a treaty of peace was agreed upon. Thus the colonists' fears of the natives were largely allayed and as the spring opened they were able to devote themselves more freely to completing their settlement.

At the best, however, their case was hard and their prospect far from cheering. In addition to the ordinary severities and perils attending the establishing of a new colony, they had encountered an exceptionally inclement winter, to endure which they were far from properly equipped. There had been disaffection among some, as had been feared when their compact had been drawn up, but this fortunately had been suppressed by firmness and fair dealing. Sickness, however, had been among them continually and death frequently. That they had not abandoned the colony in despair reveals their firmness of purpose and faith. The straits in which they had been at times cannot be described in any other words so faithfully as in those of Bradford himself.

That which was most sadd & lamentable was, that in 2 or 3. moneths time halfe of their company dyed, especitally in Jan: & February, being ye depth of winter, and wanting houses & other comforts; being infected with ye scurvie & other diseases, which this long

viage & their inacomodate condition had brought upon them; so as ther dyed some times 2. or 3. of a day, in ye foresaid time; that of 100. & odd persons, scarce 50. remained.

They did not even dare to bury their dead openly, lest the Indians should detect the growing weakness of the colony, and were forced to inter them at night. They laid them not in the present burying-ground on the hill but lower and near the rock where they had landed, even smoothing the soil over them lest their graves should attract attention. So greatly was the strength of the company reduced that

Of these in ye time of most distres, ther was but 6. or 7. sound persons, who, to their great commendations be it spoken, spared no pains, night nor day, but with abundance of toyle and hazard of their owne health, fetched them wood, made them fires, drest them meat, made their beads, washed their lothsome cloaths, cloathed & uncloathed them; in a word, did all ye homly & necessarie offices for them whch dainty & queisic stomacks cannot endure to hear named; and all this willingly and cherfully, without any grudging in ye least, shewing herein their true love unto their freinds & bretheren.

Truly, their trials after gaining their spiritual liberty were equal to those which they had undergone during their long endeavor to obtain it.

FOUR INSTITUTIONAL CHURCHES.

III. THE JERSEY CITY TABERNACLE.

If any place in the country needs an institutional church it is Jersey City, which has never had a remarkably savory reputation and into which all the time is drained a good deal of the wickedness of big New York just over the river, and, in fact, of the entire State of New Jersey. Its municipal government has been notoriously corrupt, though in the recent election the forces of righteousness have made themselves effectually felt. And if any man has been providentially designed for carrying on institutional work it is John L. Scudder, the vigorous, aggressive, fearless pastor of the Tabernacle for the last seven years. And if ever a minister was blessed with just the right sort of a helpmeet it is Mr. Scudder, for his wife, so widely known to Christian Endeavorers as Alice May Scudder, has been an invaluable adjutant in projecting and helping to realize the broad work which centers at the Tabernacle.

If the ground had been looked over with a view to selecting a strategic point for an institutional church, few better spots could have been found than the corner of York and Henderson Streets where stands the plain, square structure of the Tabernacle Church into which, a good many years ago, a popular public hall was metamorphosed. Church spires are not plentiful in this portion of Jersey City. One who traverses the streets radiating from the Tabernacle is impressed rather with the number and attractiveness of the saloons, whose brilliant lights illumine almost every corner. Dr. A. H. Bradford of Montclair, always a valiant friend of this enterprise, estimates that for a population of 40,000 there is a Protestant church seating capacity of 3,000. Here, then, we have the city, the workers and the immediate locality suited to the ideals and methods of what we call institutional work.

When we ask how Mr. Scudder has been able to build up the institution which is now so widely known we find that he did it in very much the same way as Dr. Rainsford

accomplished similar results in New York, and Graham Taylor in Hartford. Contemplating with the eye of a student his field, convinced that the old methods of church activity were not adequate to the situation, and aware that only as his church should strike out on new lines could it make any impression on the mass of humanity surging close to its very doors, he bent his energies to polishing new weapons and to opening up new lines of attack. It happened that about this time Rev. J. Lester Wells was wrestling with a similar problem in Newark, the particular phase confronting him being the question how to keep boys in the Sunday school after they have reached the age of fifteen. He experimented satisfactorily with the reading-room and the gymnasium, and his success gave a strong impulse toward the beginning of a similar effort at the Tabernacle. In due time Mr. Wells became an assistant to Mr. Scudder and the two make a team which it would not be easy to match.

As the distinctive feature of the Tabernacle is the People's Palace, it is proper to devote considerable space to a description of its equipment and methods. Although the Tabernacle opened a reading-room several years ago and has from time to time added other features to its work, its so-called People's Palace scheme was not fully under way until November, 1891. Perhaps it should not be spoken of as fully under way even now, for the officers of the institution speak of the present quarters as merely temporary, a beginning, and hope to erect before long a \$75,000 structure so that the work may be carried on with fewer disadvantages. An urgent effort is being made in this direction and subscriptions are earnestly sought. The confidence which the New Jersey Conference of Churches reposes in Mr. Scudder and his schemes is attested by its pledge of several thousand dollars toward the new palace. The several buildings used at present in addition to the church edifice are so connected as to seem like one large but irregular structure, occupying part of a block on York Street and running through to Grand Street. The office of the People's Palace is on Grand Street, where are also the bathrooms, swimming tank, lockers, carpenter shop and one end of the amusement hall. The swimming tank is twenty-four feet long, ten feet wide and about six feet deep, and it contains 12,000 gallons of water warmed by steam heat to the right temperature. Ropes are provided so that those who do not know how to swim may be in no danger. Moreover, beginners are given lessons by a competent instructor. Near at hand are small dressing-rooms which may be locked so that valuable articles are safe. There are not more than one or two swimming tanks in New York City even which are larger and better equipped than the one in the "palace," therefore it would be difficult to exaggerate the advantage which this department of the work offers to the young men of the neighborhood at the cost of a few cents. It helps them to be clean and vigorous; and not only this, it serves as a useful object lesson to the community as a whole and will teach the citizens the value of large establishments of the kind, especially in the more crowded city districts. The old Romans found plenty of water a necessity of

their civilization; why should we be content to remain in comparative barbarism so far as public cleanliness is concerned?

The bathing-rooms of the palace are close by the gymnasium, which is fifty-six feet long, twenty-four feet wide and sixteen feet high. Underneath the gymnasium is the amusement hall, where may be found bowling alleys, billiard tables and shuffle boards, all at a merely nominal expense. Those who spend their evenings here are not obliged to adjourn to the neighboring saloons for a "free lunch," for they can get at cost prices soda water and pies at the counter, which was once a bar in a liquor saloon over which men went to perdition. The rules preclude even the mild forms of betting which occasionally appear in connection with such games.

Any young man by paying two dollars a year is called a member of the palace. This entitles him to free admission to the gymnastic classes, which are in charge of an excellent instructor as well as an examining physician. He has also free admission to the dressing-rooms and a use of the lockers. For the games and the baths he pays half price, while his ticket admits him to the baseball grounds, to all social gatherings of young men and to the singing school. Membership is open to any young man in the city, not merely to those belonging to the Tabernacle congregation. The latest tally showed a membership of over 325. It was simply because the boys who wanted to come could not all be admitted that in their case a line has been drawn and only those are allowed to become junior members (at smaller fees) who are connected with the church.

On certain days the girls and young women have the exclusive use of the gymnastic apparatus that has been described. Other parts of the palace work are directly for them, for example, the sewing school and the cooking class, to which from fifty to seventy belong. It is in charge of a trained instructor. The larger number were unmarried, but perhaps the homes were reached quite as effectively as if the housewives had been present. At all events future homes will profit by such instruction. Good cooking among the poor in most cases means not only an economy of material but a healthier body, with a greater capacity for industry and fewer tendencies to intemperance. At the palace the art of housekeeping is also taught, chiefly to young girls, in the kitchen garden, where are models of everything that belongs to a properly conducted house. One feature of the palace, which perhaps startles some visitors, is a stage with curtains, scenery and all appointments necessary to rendering plays. Members of the Christian Endeavor Society frequently thus entertain their friends, their efforts in this line being, of course, subject to careful pastoral espionage. The intellectual is not wholly lost in the amusement phases of the palace. Chautauquas and university extension courses flourish and this past winter Dr. Charles B. Spahr of the *Christian Union* has been giving a series of valuable lectures on social problems.

Prominent and impressive as this unique palace is, it should not be thought that all the energies of the tabernacle workers are expended upon it alone. If it were blotted out of existence there would still be left a

strong and influential work of the more conventional type. The full quota of meetings are sustained and all are permeated with the evangelistic spirit. The Sunday evening services draw attendants from all parts of the city, many of whom remain to the after meeting when the net is drawn. A popular and telling feature has been Mr. Scudder's preludes on current events, in which he handles live issues without gloves. The Sunday school is distinguished for having a larger male than female membership, and Mr. Wells's large Bible class of young men is constantly recruited from those who are led to join the People's Palace. Both Senior and Junior Christian Endeavor flourish.

What does it all amount to, some one asks? As respects the influence of the People's Palace certain things are settled: First, it does keep scores and hundreds of young men out of the saloon. Their manners are improved by contact with Christian men; they are in a way to stop swearing and smoking and betting; the friendly intercourse with members of the church affords opportunity for the latter to invite them to religious services; the sight of the trustees and deacons having a bowling match together convinces those who have hitherto thought that religion means gloom and asceticism that the Christian life is a joyous, free and wholesome thing. This extract from the *Tabernacle Trumpet*, the bright little monthly publication, referring to a recent occasion, bears on this point: "It was a goodly sight to see Deacons Hunt and Vance vie with each other in the intricacies of the shuffle board." So various links are forged in the chain of circumstances by which, after a time, outsiders become insiders by being bound to the church and to Christ. Passing to the results as respects particularly the life of the church itself, we note the growth of church membership in seven years from 365 to 720, the reign of a democratic and sympathetic spirit through all its membership and a growing impression upon the public that the Tabernacle takes an interest in all that pertains to the physical, social, industrial, intellectual, moral and spiritual welfare of man. Not the least of the streams of influence which issue from the Tabernacle is that which goes forth to rectify social and political evils. The church is foremost in great reform movements. The pastor hits promptly and hits hard whenever and wherever he sees unrighteousness flaunt its flag.

One tribute to the value and success of the work of the Tabernacle is the interest which has been aroused in it far and wide. Hardly a day passes without bringing several persons from a distance to look over the various lines of effort, and letters of inquiry rain in upon the pastors from almost every State in the Union, while France, Canada and New Zealand have also been heard from. So the Tabernacle is doing a service not merely for its immediate vicinage, but for the entire sisterhood of churches that feel stirring within them the desire to make themselves more truly representative of Jesus Christ. All credit to these stout-hearted workers in the midst of the poverty and wretchedness of Jersey City! They are blazing out a path along which we believe many Christian workers are to tread in days to come.

LEGISLATIVE RESTRICTION OF SUNDAY RAILROAD TRAFFIC.

BY REV. A. S. CHESBOROUGH, D.D., SAYBROOK, CT.

An effort to secure legislative restriction of railroad traffic on Sunday in any of our States must, to be successful, be based upon a strong popular demand for such restriction. It is an easy matter for the representatives of a religious body to obtain a hearing on this subject before the committee of a State Legislature, but it is not quite so easy to persuade such a committee to report in favor of a restrictive law and still less easy to secure the passage of the proposed law through both branches of the Legislature and the approval and signature of the governor.

Sunday railroad travel has so strongly entrenched itself among us; it has stolen so gradually and quietly into common acceptance as a necessity of our social and commercial life; it is a convenience which, after having been tolerated and enjoyed, it is so hard to give up; it provides so easy a way for the weekly visits of business men in the cities to the old folks in the country towns, for attendance on public worship at a distance from rural homes and even for ministerial exchanges, to say nothing of the prompt transportation of freight, that no light reasons will avail to lead men to see and feel the importance and need of a reform. Add to all this the demands of invested capital for the largest possible dividends, and the reluctance of covetousness to make pecuniary sacrifices in obedience to moral principle, and you have an opposing force that is difficult to be overcome.

It is asked, Is not the running of trains on Sunday demanded by considerations of necessity, and often of mercy, and for this reason within the limits of the divine permission? And is it not a sentiment excessively Puritanical, and akin to the bigoted Sabbatarianism of the Pharisees of our Lord's time, that urges restriction? While, therefore, a Legislature or its committee may receive your petition and listen to your arguments, the question which will be quite sure to be decisive with them is this: Do the people really want this action, or is it only the reform hobby of a few enthusiasts? And you need not be surprised if you are politely bowed out of court.

In the way of illustration and suggestion permit me to give a brief account of the process by which the enactment of the Connecticut law of 1887 was secured. The initial action was taken by the General (Congregational) Conference of 1884 in the appointment of a committee to present a petition to the railroad commissioners for "the curtailment of all freight and passenger traffic on the Lord's Day save that which is absolutely necessary." The prospect of success in this movement was by no means flattering. The territory of the State lying directly on the great highway of travel and transportation between New York City and Eastern New England, and gridironed over its small area by more than a thousand miles of completed track, the work of the committee was undertaken with very much misgiving. In the application of the committee to the commissioners the co-operation of leading ministers, who brought with them to the hearing several of the leading men of affairs in

their respective churches, greatly aided in securing a favorable answer to the petition. It was a decided gain, therefore, that, in their next report to the General Assembly, the commissioners rehearsed the facts and arguments presented by the petitioners and suggested the importance and the need of the action asked for. Nothing, however, was done in the way of legislation.

It was thus clearly shown that the real stress of the work to be accomplished lay back of the legislators and among the people who elected them. The next move was, therefore, to enlist the co-operation of all the religious bodies in the State. Before the year 1885 closed representatives were selected by the Baptist General Convention, the presiding elders of the several Methodist conferences, by Bishop Williams of the Episcopal Church and Bishop McMahan of the Roman Catholic Church, who joined the Congregationalists, and after consultation appeared in a body before the railroad committee of the next General Assembly and earnestly pleaded the cause of restriction. The force of this manifestation of united Christian sentiment was exceedingly effective and tended to weaken opposition to the measure. Still the legislative committee could not quite bring themselves to recommend the passage of the law under consideration and as a result the petitioners were given leave to withdraw.

This second failure, however, operated no discouragement in the prosecution of the measure. It rather stimulated to more earnest effort, inasmuch as an evident advance had been made in the direction of ultimate success. By special arrangements meetings were held in the autumn of 1886 at central points in the State in which the evils of Sunday railroad traffic were earnestly set forth. Many of our pulpits rang out with strong appeals to the people to unite upon the pending measure to check the increasing and defiant Sabbath desecration. Petitions to the Legislature in behalf of restriction were extensively circulated and largely signed, and when that body met in January, 1887, there was a remarkable readiness to treat the demand for restriction with respect. The bill, presented with some slight modifications, was reported upon favorably by the legislative committee, and having been passed unanimously by the Senate, and with only a few dissenting votes by the House of Representatives, received the governor's signature.

The committee having this matter in charge kept themselves in touch with several railroad officers both in the way of correspondence and personal interviews, so as to understand clearly the grounds of the alleged necessity of Sunday trains. Thus they were better prepared to meet the arguments for the continuance of these trains and to adjust the proposed law to the real difficulties in the case. The more fully they were enabled to apprehend the situation, the more clearly was it apparent that the alleged necessity lay in the supposed strong desire of the people for just these Sunday accommodations. The railroads were the great highways of travel and transportation, expressly chartered for the accommodation of the public, and they could not consistently suspend work one day in the week. The officials at first claimed that you might as reasonably attempt to stop the course of

a ship on the ocean on Sunday as to check the current of railroad travel on that day. Now, however, the feat having been accomplished, they appear generally to be gratified with the result. They are agreeably relieved of the many annoying applications for special Sunday accommodations, excursion trains and others, while at the same time their income is not materially lessened.

It only remains to be said that the friends of restriction in this State are constantly reminded of the need of watchfulness lest the law be repealed or essentially modified. And there is no menace to its continuance so strong and active as that which comes from the demand for connection with railroad lines in the neighbor States. And therefore it is that with solicitous interest we await for accordant action by the Legislatures of Massachusetts, Rhode Island and New York.

WHY NOT A GIRLS' BRIGADE?

BY REV. H. N. KINNEY, WINSTED, CT.

Why not a girls' brigade also? Three years as first sergeant and captain in the Boston School Regiment, several seasons in camp with Minnesota and Connecticut militia, a life-long acquaintance at a United States military post with regiments of the regular army, give me some knowledge of military affairs for boys. Experience as drill master for three different companies of girls makes me somewhat familiar with the capacity of girls for marching and the manual. Girls make as good play soldiers as boys. Indeed, in recent Columbus Day parades, in swing and step, in "distance" and alignment, in whirling and in general appearance, the battalions of girls excelled those of the boys. The proficiency and grace of girls in fancy evolutions has often excited admiration at amateur exhibitions. The working girls' clubs have done fine military "work." The fast multiplying women's gymnasiums prove alike the need and naturalness for girls of muscular culture. The girls like to drill. After presenting the claims of the boys' clubs to a congregation recently, I was surprised to find the girls more interested than the boys, and for the second time in my pastoral experience I was asked to form a permanent military company for girls.

For my part, I should much prefer, as pastor or parent, that "my girls" should drill than dance. In an Amazonian adjunct, a girls' brigade in the church, I see an antidote for the "assembly," a substitute for the dancing school, outside the church. There are no arguments for the dance that do not double in force for the drill.

The young ladies in the church are justly complaining that everything is for the boys, nothing for them. Dancing is, of course, prohibited under church auspices—what else is there for fun for exemplary young ladies except mission bands, sewing circles, speaking in meeting and cooking for socables? The working girls' clubs, in their gay ribbons and kaleidoscopic maneuvers at their drills, are looked upon with envy by their suppressed sisters in the churches.

Good girls will submit and stay in Sunday school, but among so-called "giddy" girls are there not many graduates? A boys' brigade is a tentacle of the Sunday school for the boys. A girl's brigade would be a similar tentacle for the girls. Girls, fall in!

The Home.

"DREAMING AND WAKING."

BY LUCY LARCOM.

Beside the road I dreamed of heaven;
I heard its far-off fountains play;
I heard the song of souls forgiven,
Like birds that chant the birth of day.
I dreamed I saw an angel come
Down from those heights to lead me home.

His eyes were kind; his robes dropped dew
And fragrance of that unknown land.
He spoke, but in no tongue I knew—
No language I could understand;
And with a glance of pitying pain
He turned him back to heaven again.

A pilgrim passed. "And didst thou hear,"
I asked him, "what the angel said?"
Whispered the traveler in my ear,
Ere onward into light he sped:
"I heard the angel sigh, 'Not yet!
This soul knows not love's alphabet.'

"O, comrade mine, thou dreamest in vain
Of heaven if here thou hast not found,
In soothing human grief and pain,
That earth itself is holy ground.
Unpracticed in love's idioms now,
A foreigner to heaven art thou.

"Cold wouldest thou walk, and blind, and dumb,
Among those flaming hosts above,
A homesick alien; for the sun
Of all their thoughts and deeds is love.
And they who leave not self behind
No heaven in heaven itself can find.

"Rejoice that with the sons of men
A little while thou lingerest yet.
Go, read thy Book of Life again;
Go back and learn love's alphabet
Of Christ the Master. He will teach
Thy lips to shape the heavenly speech."

I looked within; a dreary scroll
Of loveless, dull, self-blinded days
I saw my humble past unroll.
Not even my fellow-pilgrim's gaze
Could I uplift my eyes to meet,
Such glory played around his feet!

He went his way. I turned again,
Ashamed and weeping, to the road
Thronged by the suffering sons of men;
A beckoning face among them glowed.
Sweeter than all the harps of heaven,
I heard a voice: "Thou art forgiven!"

"Come follow Me, and learn of Me,
And I will teach thee how to love."
My Master! now I turn to Thee;
I sigh not for a heaven above.
These human souls are angels bright;
Thy presence here is heaven's own light!

—Last published poem in the *Independent*.

Women are apt to confine their idea of waste to things tangible and material. We spoke lately of the waste of emotion and nervous force of which many who pride themselves on being economical are guilty. There is also a foolish expenditure of physical power on the part of the best housekeepers which might easily be conserved. What is the use of standing to perform tasks which might be done quite as well sitting? Dressing one's hair, usually a tiresome process, regulating bureau drawers and boxes, mixing cake, even washing dishes and ironing, can all be done satisfactorily in a sitting posture. "But it looks so lazy!" expostulates some energetic housekeeper of the type of Miss Ophelia in Uncle Tom's Cabin.

Is it worse to look indolent than jaded or cross? Going up and down stairs is far more fatiguing than necessary if only women would practice ascending properly, that is, at a moderate gait, with chest erect and the foot planted squarely on each stair. By a little attention to these details women can do much to lessen the daily waste of tissue and prevent physical bankruptcy.

"Why need it be so hard to bring the world's supply to the world's demand?" Thus queries the sparrow concerning the buffalo bug in Mrs. Pratt's charming little allegory in this department. Carried into the higher realm of human relations the question becomes one of the most momentous in the settlement of social problems, and in a tentative way a few philanthropic women in New York are endeavoring to bring together a fraction of the world's supply and the world's demand. They have organized what is called the Helping Hand Visitors' Club, whose object is to put into communication two classes of women who may prove of mutual benefit to each other. The plan is for busy housekeepers, having homes in the country and unable to make large outlays for service, to receive into their households for a short summer vacation respectable, well recommended young women from the city, willing to spend a part of their time each day helping with sewing or other domestic duties as an equivalent for a home during their vacation. An opportunity would be given for walks, drives and other recreations which these young women could not afford to pay for in money but for which they would willingly render service in the manner described. A central bureau has been established at 15 East Fourteenth Street, New York, and there is no charge for information beyond the usual stamped envelope for reply.

"Yes; we are all going to the World's Fair," replied the country parson's wife. Her interlocutor stared incredulously, wondering how a salary of a hundred dollars a month could be stretched to cover the expense of a trip to Chicago besides keeping the oldest son in college and clothing and educating four younger children. "We are going by proxy," repeated the minister's wife, who was a woman of resources as well as ambitions, and then explained her plan, which is feasible in other households whose members, for any reason, may be debarred from the privilege of attending the fair. Briefly outlined, her plan is to make a systematic study of the exhibition by means of newspapers and pictures. A certain sum of money has been set aside for subscriptions to a Chicago daily and the monthly illustrated magazine of the fair and for such supplementary reading as may be desirable. One hour a day is to be devoted to reading aloud by the family, and in addition each child is assigned a special topic on which to make reports. For instance, the second boy, who has a taste for electrical studies, will be responsible for telling the most interesting facts connected with the electrical and allied exhibits. While less satisfactory than the actual sight-seeing, this method, diligently followed and under intelligent parental supervision, may be made to yield excellent results.

AN APRIL OUTLOOK.

BY MRS. S. BRAINARD PRATT.

A June day dropped by accident into early April. An ideal time to go out to meet the spring and greet the new arrivals among the birds; but you are a house-keeper and the demon of spring cleaning is upon you. Buffalo bugs must be sought out, moth millers chased, dust driven from your premises and all things made new. John Bunyan's vision of the man busy with a muck rake, while a celestial crown hung unseen above his head, has, alas, many a modern counterpart. But if dust and ashes must claim you, if buffalo bugs cannot wait to be killed, at least open your eyes and ears every time you shake your duster at the open window, and shake it often and shake it long.

John Burroughs says: "One has only to stay at home and see the procession pass. The great globe swings around to him like a revolving showcase." Watch, then, the small division of the great show which passes your suburban home today. The roar of the steam train, the whirr of the electric car and the rattle of machinery drown many sweeter sounds, but there are intervals of silence and around you are broad fields and budding trees. Listen, then, in the pauses.

The nut trees at the foot of the lawn are full of a noisy crowd of birds about the size of robins, whose black coats are relieved by brilliant scarlet epaulets. They balance themselves clumsily on the boughs and their combined cry reminds you of creaking wagon wheels, till at intervals, with spreading wings and lifted tails, they fill the air with cries of "Kouk-a-ree, kouk-a-ree-ee." It is a flock of red-winged blackbirds. Gay bachelors they are, too, for the madams of their family take their own time for the journey north and allow their liege lords to precede them. Possibly this noisy scream is a request to the lagging dames to hurry up.

You certainly must linger longer than usual at the open window to listen to the rapturous song that is being shaken from the little bunch of feathers in the cherry tree. A pretty bunch of feathers, too, shaded with carmine; but how can such a tiny throat express so much joy? Give him an encore, the sweet, purple finch, but do it silently lest you drive him away. His cousins, the goldfinches, too, are not far away. A small company of them, soon to be dressed in their new spring suits of black and gold, are saying sweet things to each other in most affectionate strains. Overhead, a few white-breasted swallows are sweeping the air in the very poetry of motion, while in sharp contrast a huge black crow with a ragged wing, like a battle-scarred veteran, beats the air heavily, screaming as he goes.

Something more than usual is going on among the syringa and lilac bushes. Take your opera glass to the birds there who are now on the ground scratching among the dead leaves, now flying to the bushes and giving you a sweet medley of song. "Only sparrows," say you? Yes, but not our own resident sparrows. These are larger and of a reddish color. It is a company of fox-colored sparrows on their way, perhaps, to Labrador—sort of a Raymond excursion—

and they are making a short stop here for rest and refreshment. This is perhaps one of the last companies, for their relatives have been on the road for several weeks.

How quickly those sparrows would help you with the group of buffalo bugs you have just unearthed if only you could bring the two together. Why need it be so hard to bring the world's supply to the world's demand? Your sleek Maltese cat on the window-sill beside you, with dilated eyes and waving tail as she watches the pretty birds, echoes the query, "Why so hard?" A robin

repeats it as he runs across the lawn and thrusts his bill into the hole of an angle-worm, and a golden-winged woodpecker, tapping away at the rough bark of the elm tree, shakes his bright red head over the obtuseness of the grub who fails to answer his knock and sighs, "Why so hard to bring the world's supply to the world's demand?"

From over the meadow you catch a plaintive strain repeated over and over, sweet but mournful, and if your glass will bring the singer near enough you will see the meadow lark with his black crescent standing out in bold relief against his gay, yellow breast. Our drumming friend in the elm tree, too, he of the golden wing, displays the same Mohammedan symbol on his breast and you half fancy you hear them shout together, "Allah et Allah." With your own worries blown away by the sweet, spring air, you echo back the cry, "God is God, God is good."

PERSONAL RECOLLECTIONS OF LUCY LARCOM.

Long years ago, when the old Ipswich Seminary was in its prime, the principal announced one spring morning that the visiting teacher in English Literature for that term—there were no "lecturers" in those days—would be Lucy Larcom. Then in her own inimitable way Mrs. Cowles told to eager listeners the story of the mill girl poet who would be with them before the week closed. How much pathos was woven into the tale and how it fired our girlish imaginations! Breathlessly we followed the widowed mother, after the death of the seafaring father, with her eight young children as she journeyed from the rural home in Beverly to the noisy factory village of Lowell. Here for two or three years Lucy attended the grammar school and then began ten dreary years of drudgery, as it seemed to us, as an operative in the mill. With our notions of factory life it was hard to conceive of the situation as other than utterly distasteful to one of refined and poetic tastes and our hearts were stirred with admiration at the thought of her pursuing her studies amid such surroundings. But as she tells us in her *Idyl of Work* and also in *A New England Girlhood* there were congenial spirits among the workers and they formed a literary circle of no mean order, one outcome of which was the paper called the *Lowell Offering*. In this appeared her first contributions for the press, though from a child she had written verses.

In a few days she came to us in the full plenitude of her womanly powers, being at that time about forty years old. How gentle and modest her mien, how sympathetic the clasp of her hand! We read with delight her touching ballad of *Hannah at the Window Binding Shoes* and dreamed over her Unwedded, wondering if it epitomized

her own experience. One day Mr. Whittier, who used to make occasional visits to his niece, then a pupil at the seminary, happened to arrive just as the senior class was finishing a recitation to Miss Larcom out under the trees. We were permitted to linger, and, while none of us realized at the time what a privilege it was to listen to the converse of two such choice spirits, we were even then impressed by their simplicity and sincerity, their gracious interest in our crude ideas and their overflowing love for nature.

As a teacher Miss Larcom was only moderately successful except with the few pupils who were naturally studious. Her shy and sensitive nature was grieved by inattention and it was nearly impossible for her to utter a rebuke. She lacked the power to inspire her pupils, but to those who became attached to her she proved a most loyal and faithful friend. Her term of service at Ipswich was short but long enough to endear her to a few, who continued to enjoy her friendship throughout life. Of all modern movements none appealed to her more strongly than efforts for working girls, and she was ever ready by voice and pen to show a practical sympathy for their struggles. Only two years ago she wrote the song for the rally of New England Working Girls' Clubs in Tremont Temple.

During the last few years Miss Larcom spent her winters in Boston and it was the writer's privilege to enjoy hours of sweet intercourse with her from time to time. The inner circle of her friends noticed that the currents of her spiritual life grew steadily deeper and stronger as the years rolled on, and the public saw the same development through her published volumes and her contributions to the religious press. She wrote much for the *Congregationalist*, at one time having charge of its department of poetry, and all her early life was a worshiper with the body of Christians which it represents. But there came a period of doubt and unrest which led her to seek light from the preaching of Phillips Brooks, with whom she enjoyed a rare friendship, and quite recently she became a communicant at Trinity Church. Doubtless the death of Mr. Whittier and Bishop Brooks affected her own health, which was precarious at the time.

In one of the last letters ever received from her, dated a few weeks ago, she said of her volume of verse entitled *At the Beautiful Gate*: "That contains the only thing I have written of Mr. Whittier. Since he went away I do not feel like writing about him, and probably shall not for a long time, if ever, for he is still more of a presence than a memory to me." In the same letter, speaking of her book called *The Unseen Friend*, she says: "In it I have tried to embody my thought of Christ so as to make it real to others. I wanted to say where I stand with regard to Him and His truth with no uncertain voice. I am anxious to have these little books circulate [As It Is In Heaven was the other one] because I think they touch sacred truth in a way that may reach the questioning or doubtful thought of today. And for myself I am really ill and uncertain whether I can take up my writing work seriously again or not, and so must make the most of the little I have done."

And so, at sixty-seven, she has left us for a more perfect acquaintance with her "Unseen Friend" and to find employment "as it is in heaven," of which she wrote in one of her later poems:

"Yet heaven is love." Ay, but in heavenly places
Love will mean something more than sitting still
And looking into one another's faces,
To say, "I love you," as earth's fond ones will.

Work is the holiest thing in earth or heaven:
To lift from souls the sorrow and the curse—
This dear employment must to us be given,
While there is want in God's great universe.

F. J. D.

THE MASTERPIECES OF PAINTING.

V. DESCENT FROM THE CROSS. VOLTERRA.

BY O. M. E. ROWE.

Nothing is more interesting than to compare the treatment of the same subject by different masters. The personality of each colors his work and shows what manner of man he is, for "art is but a point of view and genius but a way of looking at things." Nearly every artist from Fra Angelico to Salvator Rosa painted a Descent, and they have run the gamut of expression from lifeless vulgarity to immortal sublimity.

Rome has 340 churches and travelers cannot visit them all, yet few fail to see the dingy, silent, fortress-like *Trinità de' Monti*, whose twelve chapels were built while Columbus was making his famous voyage. They go at twilight, when the Ave Maria calls, to hear the singing of nuns, invisible behind the organ screen, whose sweet voices so charmed Mendelssohn that he wrote a vespers song especially for them. The interior is so gloomy that only in the strong morning light can Volterra's grand painting be seen. Poussin declared this altarpiece to rank as the third painting in the world. It has suffered somewhat by the ravages of four centuries, but much more by the modern Vandals, the French, in their attempts to remove it.

The solemn moment of taking down the precious remains from the cross is depicted by Volterra as full of action and intense excitement. Four men on ladders lower the lifeless body and one standing on the ground supports the wounded feet. The two who bend over the cross are of the most muscular type and one seems almost in danger of losing his balance. Vigor of muscle and brawny proportions make the picture alive with the magnificent lines so dear to the followers of Michael Angelo. It was here Rubens borrowed the idea of contrasting the death pallor with the white winding sheet.

In the foreground the Virgin, a woman of heroic mold, has fallen with her arm under her. The tragic, human interest centers, not in the dead Christ, but in the pathos of her anguished face, which is one of the chief merits of the painting and "has never been surpassed." Was ever sorrow such as thine? Three sympathizing women—Mary Salome, Mary Cleophas and Martha fly to her support and relief, while on the right is seen the full-length figure of Mary Magdalene, who flings out her arms impetuously in a transport of wild grief. On the left, St. John, sad but beautiful, is wavering between his desire to assist in removing the body of his beloved Master and the duty of caring for his newly adopted mother. Behind appears the helmeted head of a Roman soldier and in the background is a man hurrying

down a ladder, making thirteen witnesses to the scene.

Even a photograph shows this to be the grand, impassioned work of a mighty thought and it grows in interest by study. Volterra seems to have wrought into this scene a profound pathos such as never touched even remotely the heart of the great Flemish master. Grimm calls it the greatest painting in Rome after the Last Judgment. The original is unfavorably located and disappointing at first view. Hawthorne, who was, however, a man of moods, says. "I never should have had the slightest suspicion it was a great picture at all, so worn and faded it looks and so hard, so difficult to be seen and so undelightful when one does see it."

Who was this man who fathomed so profound a phase of religious art? A great picture is never the product of a shallow mind—"Do men gather grapes of thorns?" Painting is the language of thought as much as poetry is, and neither painting nor poetry becomes immortal only as they pierce the depths of the inner mysteries of life, whither common feet cannot follow without their guiding light.

Daniele Ricciarelli was called Volterra from his native city. Little is known of his early life. He studied with Il Sodoma, "the pride of the Siennese school," and with Peruzzi, more favorably known by his work as an architect. Later Volterra was a pupil of Michael Angelo, as his grand forms and heroic proportions amply show. He must have been intellectually endowed or Michael Angelo would never have cared for his friendship. Volterra was no commonplace artist, and by Angelo's influence he was received into the Vatican patronage. When Pope Paul IV., in a fit of prudery, wanted to drape the nude figures in the Last Judgment, Volterra did the work and earned the soubriquet of "Braghettoni"—the breeches maker. Probably Angelo acquiesced in this or Volterra would have lost his master's regard. He was the close companion of Angelo's last years, sending daily bulletins to his nephew of the dying man's condition, and when the great soul that had brooded so deeply upon the enigmas of life left the weary, suffering frame, it was Daniele Volterra who tenderly closed the sightless eyes.

The old chronicler, Vasari, mentions a rumor that Angelo designed this Descent, but as the same characteristics appear in all Volterra's art it is fair to give him the benefit of the doubt. The Murder of the Innocents, also in Trinità, shows he is no ordinary artist. A picture of his representing David and Goliath from two points of view, painted on each side of a panel of slate, was long attributed to Angelo.

Testing Volterra's Descent by grandeur of conception, it far surpasses that of Reubens, but testing by technique and color the great Fleming is incomparably superior. The real question is, which is the nobler standpoint from which to study a work of art?

FLATTERY.

BY LUCY ELLIOT KEELER.

An American lady one day going into a Chinese kitchen was mystified to see the cook rubbing molasses over the mouth of a hideous paper image nailed to the wall.

Upon inquiry she learned that the image was a kitchen idol, the duty of which was to watch and report to some higher god whatever was said and done in the kitchen, and that its mouth was anointed in this fashion so that it could relate only sweet things.

"I have a lurking sympathy for the idol," the lady declared. "I can understand its helpless misery. Many and many a time have people heaped compliments and gifts and repulsive sweetmesses upon me in order to seal my lips or pervert my judgment. I am not sure but the crude molasses of the heathen Chinese is better than the concocted 'taffy' of more civilized acquaintances."

"It is much easier to flatter than to praise," says Richter, and his distinction is wise, for while praise implies merit in the receiver and honesty in the giver flattery is based on no foundation and is spread without discrimination.

Schoolgirls, with their ardent affections, and gushing confidences, need to learn the ill effects upon both themselves and their friends of indiscriminate praise. Because you love your laughing little seatmate is that any reason why you should tell her that she is the prettiest girl in school? You thereby deaden your own judgment and plant in her a seed of vanity. Why not, if you must praise her to her face, tell her rather what is strictly true, that she is the best-natured girl you know and that you feel happier whenever she is in the room. That will strengthen your own integrity of mind and encourage her to let nothing mar the disposition which gives you so much pleasure.

Such sincerity of praise is inspired by the very best that is in us, and is diametrically opposed, in intention and in result, to those obsequious, fulsome words and attentions which fill us with false hopes and encourage us by deceitful representations.

MY SCHOOLDAYS IN CANADA.

BY HELEN M. INGERSOLL.

On one of those delicious Montreal mornings in early September, when Mt. Royal blazed with autumnal coloring against a brilliant blue sky, I was one of a crowd of children starting for school. It was my first trial of Canadian school life, and I regarded my companions with a good deal of interest. Almost every boy carried upon his back, knapsack fashion, a tan-colored leather bag, containing his books. These bags, which I had never seen in the United States, were square and flat, and, with the long, black, flying ribbons of the boys' Glengarry caps, gave a delightfully foreign air to the streets.

Leaving the strange scene, I entered the Select School for Young Ladies to which I was bound. I found it was held in a private house. The dinginess of the schoolrooms was rather appalling to me. Dinginess, indeed, was the word which best described the aspect of all Montreal schoolhouses. Their windows looked dusty and the yards bare and forlorn. My American eyes, used to spacious apartments and plenty of light, were shocked by this small room. It had narrow French windows, in which the glass was carefully painted white, to prevent our seeing any boys, as I afterwards learned. Loosely laid boards formed

the floor, which was uncarpeted and worn by many feet into numerous knots and hollows. In winter many a cold breeze creeping up through the flooring forced us to sit on our feet to keep them warm, for, following the custom of the country, we all wore slippers, drawing on thick over-stockings and rubbers when we went out of doors. The ceiling sagged in one place and daily threatened to fall on some one's head. The room was crowded with badly worn, rickety desks and benches with perfectly straight backs.

The ways of the school were even more curious than the room in which it was held. The principal tried to follow the English method in everything, especially the idea that all girls under twenty should be kept in the nursery. Manners, apparently, were of more value than knowledge. I shall never forget the way in which Mrs. W. used to sail into the room, wait until we had fairly risen to our feet, in accordance with the strict rule that the school must remain standing as long as she was present, and then, with a superbly patronizing air, wave us to our seats and pass out of the room with a satisfied smirk.

She often reproved the teachers in our presence, always with a smile of tremendous superiority. The teachers seemed quite used to snubs and stood them with surprising meekness. Perhaps they feared being dismissed. A very odd state of affairs it seemed to me. My school-teachers in America—as I soon learned to call the United States—were always independent and were treated with great respect by the principals, never as inferiors.

Madame, our French teacher, whom rumor said was a Parisian countess and who certainly had very beautiful jewels, evidently disliked the air of servility about the school. Although very polite when Mrs. W. came in during the French lesson, as she frequently did, often criticising Madame, the latter looked considerably relieved when she was left alone with us.

My schoolmates had curious ideas about America. One girl insisted that all Americans chewed gum. She said that a Vermont lady who had called at her house always did. I also learned that no one said "yes" in the States but always "yep." Another girl blandly asked me, "Who was Washington, anyway?" That took my breath away and I think that I never answered her question.

The pronunciation of the word *Duke* was a source of great trouble to me as well as to the Canadians. *Dook* was intensely vulgar, I was told, as was *My Lords*. The only correct thing was a shade of difference between *Jewke* and *Juke* for the one and *Me Luds* for the other. I was not English and rebelled against such outlandish pronunciation of good words. Consequently, I earned many a scolding because I persisted in talking "Yankee."

We were all sad reprobates in the matter of breaking rules, I fear. During recitations we were tolerably well-behaved, but at recess the teachers left us to our own devices, which were many and various. We did almost everything except to sit still on our hard benches and employ our fifteen minutes "in decorous conversation," as we were expected to do. A rule which grew out of English notions, and which I delighted in

breaking at recess, was that no one should go within two feet of the windows. When, however, the soft spring sunshine streamed in, and the fragrance of a blossom-laden apple tree just outside of the window filled the air, the temptation was too great for me to resist and I used to sit on the sill and enjoy myself, regardless of the mandate that "no young girl should be seen in a window by people outside." Of all my recollections of the school life this one is the happiest, for spring comes so suddenly in Montreal that it is a positive delight to sun one's self and watch things grow. The skies are so soft and blue and the breezes so odoriferous that it seems a crime to stay indoors.

Soon after the spring had settled into summer I left my Canadian school. I cannot say that I was altogether sorry when the train which carried me back to American school ways rushed out of the blackness of the Victoria Bridge into the sunny fields south of the St. Lawrence, and I looked my last at the square towers of Notre Dame de Montreal.

SIR ROBIN.

Rolling Robin is here again.
What does he care for the April rain?
Care for it? Glad of it. Doesn't he know
That the April rain carries off the snow,
And coaxes out leaves to shadow his nest,
And washes his pretty red Easter vest,
And makes the juice of the cherry sweet
For his hungry little robin to eat?
"Ha! ha! ha!" hear the jolly bird laugh.
"That isn't the best of the story, by half."
Gentleman Robin, he walks up and down,
Dressed in orange-tawny and black and brown.
Though his eye is so proud and his step so firm,
He can always stoop to pick up a worm.
With a twist of his head, and a strut and a hop,
To his Robin-wife, in the peach tree top,
Chirping her heart out, he calls: "My dear,
You don't earn your living! Come here, come here!
Ha! ha! ha! Life is lovely and sweet,
But what would it be if we'd nothing to eat?"
Robin, Sir Robin, gay, red-vested knight,
Now you have come to us, summer's in sight.
You never dream of the wonders you bring—
Visions that follow the flush of your wing;
How all the beautiful By-and-by
Around you and after you seems to fly!
Sing on, or eat on, as pleases your mind!
Well have you earned every morsel you find.
"Aye! ha! ha! ha!" whistles Robin. "My dear,
Let us all take our own choice of good cheer!"

—Lucy Larcom.

A THOUSAND FLAGS.

On the morning of May 1 there will be flung to the breeze in Chicago more than a thousand flags and banners from the exposition buildings. Ever since last November scores of busy fingers and dozens of sewing machines have been at work on bunting in Horticultural Hall making flags and draperies, half a million yards of this material being brought in at once. A corps of artists, under the general supervision of Mr. F. D. Millet, who has been thirty-two years in the business of designing, are all the time preparing new designs for the employés, who number over a hundred. Expensive silk flags will float over the state buildings and those of foreign governments. It will be a beautiful sight when this mass of color floats from every flagstaff and minaret.

ARCTIC EXPEDITIONS.

Three important Arctic expeditions are to be undertaken this year by men representing, respectively, the United States, Norway

and Great Britain. Lieutenant Peary will return to Greenland to continue the explorations which he began last year. Norway will send Dr. Nansen and Mr. Jackson is to represent Great Britain. The goal at which these men are aiming is the same, the exploration of the area surrounding the North Pole, although the theories upon which they proceed are different. The expeditions will all occupy at least two years and cost many thousands of dollars. Besides these three enterprises a German expedition is now in South Greenland studying glacial phenomena and Denmark is carrying on scientific researches in the same country. Five nations, therefore, will be engaged this year in Arctic research.

TWO HISTORIC BELLS.

The old "Liberty Bell," which announced the independence of America, July 4, 1776, was carried last week from Philadelphia to Chicago and rang out its joyful peals at all the principal places along the route. At Indianapolis ex-President Harrison made an address of welcome and there was a grand parade of school children. Another bell, made entirely of historic relics, has just been cast at the Meneely foundry in Troy, N. Y., and will be exhibited at the World's Fair. Priceless mementos were contributed from all parts of our country to be melted into the mass which forms this composite bell. The governor of New Mexico contributed a copper kettle hammered by an Indian artisan who flourished on this continent before Columbus discovered America. The United States Government furnished cannon which were used by the Northern and Southern armies. Among other articles were buttons from the red coats of Britshers who fought at Bunker Hill and Bennington, a dozen flints from the room in which Jefferson wrote the original Declaration of Independence, a link from Lincoln's watch-chain, a Vermont cent of 1788, the electrotype with which was printed the national ode, Columbia's Banner, also the pen which Edna Dean Proctor used in writing the poem, and similar relics of various kinds. The bell will go eventually to Washington and be rung on national holidays and other important occasions.

DARNING CLUB.

There is doubtless many a community in which a "Darning Club" might be formed with double profit. The story of one institution of this kind, which is being successfully conducted, after having passed the stage of experiment, may give suggestions for the creation of others, or of "clubs" with a similar aim. A number of housewives, after conferring together over the matter, decided that "darning" was too dull work when pursued in the solitude of one's own home, and that there should be a weekly meeting (which, by the way, was held on a Wednesday forenoon), to which each should take such mending as was convenient, while those not provided with work should entertain their companions by reading and other diversion of similar character. The plan was somewhat modified by one of the members, an accomplished, well-to-do woman, who offered the use of her home as a place of meeting, and, being an excellent reader, also undertook the duty of entertainment during the first winter. The plan worked admirably. Not only was a pleasant weekly entertainment enjoyed, but the members became familiar with a large amount of elevating literature which else they would not have had the time or

the opportunity for assimilating. Of course, the subject matter was discussed in an intelligent, educational way, bringing to those who took part not only pleasure but instruction, while giving no opportunity for the small gossip which too often creeps in at similar gatherings, to the exclusion of almost everything else.—*Good Housekeeping*.

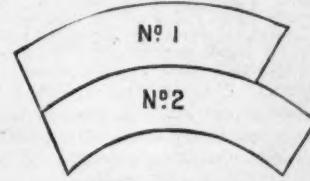
BRIGHT YOUNGSTERS.

"Say, mister," said a little Fresh Air child, as she watched the cattle enjoying their cud, "do you have to buy gum for all them cows to chew?"

A little girl who was told that her father had gone to the polls to vote innocently asked "if the people of the tropics vote at the equator."—*Rare Bits*.

Proprietor of palatial confectionery store (whose holiday stock is all in): "Want to see me personally, do you? Well, my little miss, what can I do for you?" Youthful applicant: "Don't you want to hire a nice little girl to sit in your front window and eat candy?"—*Chicago Tribune*.

"Deah me," said Chappie, as he donned his sixth costume for the day, "I've been working like a horse!" "Ya-a," returned Doody, who is brighter than he looks, "like a clothes horse."—*Puck*.



Which is longer?

To the eye the lower of the above, No. 2, seems to be the longer, but actual measurement proves it to be precisely the same length as No. 1.

To the eye, bread, cake or biscuit made with an Alum or Ammonia baking powder may look very nice, but made with

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CONVERSATION CORNER.

CESSANT interrogation, inducing, introducing, inculcating, instructive, interesting, improving information is the implied, intended, important idea of the Corner, so that I hope that the "despotic foreman" will let our graceful question mark remain at its head, even though he may have, stowed away some

where in his office, that ideal I group. All sorts of remarks continue to be made about our cuts. A lady in the far West writes:

As to your picture, it may be perfect, but as I remember the managing editor, when I called at the office, I think it resembles him. [This was written about the time the D picture was at the front.—MR. M.]

This letter refers to the issue of March 23:

Dear Mr. Martin: I am glad to see our nice old man again. I don't think that is your picture at all—papa says that the man with his family gathered about the stovepipe looks more like you. I think the man impaled under the M is the foreman! Was that a real boy that thought our Mr. Martin was Noah, Shem, Ham or Japhet? [Certainly, but his anachronism—see Webster—may have been suggested by seeing Sarah N. ahead of us on the way to school!—MR. M.] I was much interested in the Zulu article, but how does their language prove that they are not Hebrews? The Hindu language is different from ours, but they are of the same origin that we are. Cats' eyes sharper than people's? Our cat will sit and look out of the window by the hour and start as though he saw something which we do not. Is Florence Nightingale dead? Are Mrs. Austin's books considered reliable historically? AMY K.

Yes, remarkably so, I believe, in their main facts and descriptions. The wonderful woman who saved so many lives in the Crimea and has done so much in English hospitals is still living, although seventy-three years old. A letter received today, from a lady in the British Dominions, who has also spent her life in self-sacrificing work for others, contains a hint on longevity:

I have just completed my seventy-fourth year. This morning I walked five miles. If I had any influence among the young of the present day I would have them give up nonsensical amusements and work for exercise or take a long walk—not a slow drag, but a good, firm, quick step, and I would not object to a good run!

It is no doubt true that our American girls do not walk as much as their British cousins—and are not as healthy!

WHITMAN, MASS.

That arrangement at the head of your column, Mr. Martin, always reminds me of a sickle; is it a picture of the article you use to weed out unnecessary sentences from your many letters?

AMY S.

DEERFIELD, MASS.

Mr. Martin; Dear Sir: I am a little boy ten years old. I like to read Mr. Martin's "Corner" and would like to join it. I have looked in vain in the Memorial Hall for your father's chair with the gimlet hole in it. Dea. H. says the picture in the Corner looks like you. [Which one?—MR. M.] One of my ancestors was carried captive to Canada; the name was Remembrance Sheldon. Was that a boy's or a girl's name? Yours truly, GEORGE M.

A boy—son of Dea. and Ensign John who built and occupied the famous "Old Indian House" which escaped the destruction of Deerfield in 1704. Remembrance was one year older than you; my great-great-great-grandfather, who was captured with him, was sixteen years old—what a strange journey it must have been for those boys! When they were redeemed from captivity the families intermarried—so I will admit ou for relation's sake! Your "Dea. H." also a descendant of the older boy.

INDIAN captivities remind me of a bunch of letters I have about Indians which will come in just right under this initial. [Yes, and your "stove-pipe" picture will come in just right here, too, Mr. Martin—at the top of the second column!—D. F.]

Dear Mr. Martin: I am too old for a Corner but I always read the Conversations. I think the "Corner" is the best "young people's department" I've seen in any paper. [The members who write the Corner letters will please make their best bow to Mrs. P. for her kindly word.—MR. M.] I wonder if the Cornerers know that a remnant of the Pequot tribe is still living in Ledyard, Ct. The tribe is nearly extinct, no more than three or four full-blooded Pequots remaining, but there are many of mixed blood in the vicinity. They work little for themselves but sometimes for the neighboring farmers, spending their money for hard cider and so have hard times. They have a rude cemetery in a pasture. They bury the body in a sitting posture with food in the hands and in the case of women a small mirror is added, while the men have weapons of war. If the money spent in fighting the Indians had been spent in educating them there would now be no "Indian problem."

Yours truly, MRS. M. W. P.

Another lady at the opposite extreme of our continent writes on the same subject:

SEATTLE, WN.

As to the [Puget Sound] Indians themselves they are very inferior to the inland tribes, being very short with large heads and almost always distressingly homely. In hipping time the Sound is dotted with their canoes, when they come to earn good wages—and immediately spend all. They are the despair of the dry goods stores as they inspect the finest goods with very fishy fingers. . . . The graves are dug around in the underbrush with no attempt at clearing and the possessions of the dead piled on their graves. A little boy's cart was there, an old man's crutch and on one woman's grave stood a sewing machine ruined by the weather. The old settlers here talk "Chinook," the language invented by the trading companies. One term my little girl delights in, *hyas puss-puss*, the Chinook name for the cougar, *hyas* meaning large. A cat is *tenas* [small] *puss-puss*. I invite the Cornerers great and small [*hyas* and *tenas*] to take a trip out here. Yours truly, MRS. C.

Thanks; some of us will come after attending the Columbian Fair—that is, if your Western roads encourage such excursions by reduced rates, as they do not seem to do between the seaboard and Chicago.

Returning from Puget's to the Penobscot, I have letters from the courteous agent of the Penobscot Indians at Old Town, Me., with signification of the Indian words discussed last fall; these were gained from the Penobscot referred to by Miss Dox in a recent *New West Gleaner* as Governor Nicolar. A veteran missionary among the Ojibways, now residing in Ohio, also sends us a valuable list of common words in that language. Water is *nebee* and river is *sebee*. Mississippi, he says, in Ojibway means the "Everywhere River." (Is that why there was such a wide range of answers to Mrs. B.'s riddle, which finally proved to be the Mississippi?) Dr. Trumbull, the learned Indian scholar, kindly sends us his book on Indian Names in Connecticut, so that we are prepared now for any aboriginalities in that good State!

HAVERHILL, MASS.

Mr. Martin: I began taking the *Boston Recorder* in 1847 and the *Congregationalist* when first published. I am much interested in the Conversation Corner and would like to learn where the hymn can be found containing these lines:

In the dark wood, no Indian nigh,
Me look up heaven, and send up cry,
Down on my knee so low, etc.

MR. MARTIN.

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The Sunday School.

LESSON FOR MAY 7.

Prov. 3: 11-24.

THE VALUE OF WISDOM.

BY REV. A. E. DUNNING, D.D.

When Archdeacon Farrar was master of Marlborough College in England, he asked a class of boys to describe in writing their idea of a noble and perfect youthful character. Their answers, while differing in detail, were all in substance the same. Each boy gave the outlines of character which, "were they realized, would cause this earth to blossom once more like the garden of the Lord." This incident shows how generally the life which God calls men to live is known. But wisdom consists not in knowing but in doing. "If ye know these things, blessed are ye if ye do them." The height of wisdom is the righteous life attained. So our lesson for today tells:

1. *How wisdom is gained* [vs. 11, 12]. No one rises to a high level of moral life, or attains much strength of character, who encounters no obstacles in his plans and meets with no disappointments. Always having our own way is the worst possible experience for realizing a true ideal. Only by enduring hardness do we become good soldiers. But one may so receive the disappointments and so meet the difficulties of life as to become worse than if he had not known them. When men resist God in His school, when they loathe His plans and endure discipline only by compulsion, they become children of folly. None are more unhappy than those who hate the chastening of God and call it injustice. "I hate to be so poor," said a woman, bitterly, who received the services of her friends as but a mean offering, and found fault with each gift till, with patience exhausted, nearly all her friends left her.

To see the divine hand of love in the trials of life and to be drawn by them closer to the Lord as our Father is to master them. Through discipline men discover sonship, and sons of God find what blessing He bestows in chastening. Paul had a great trial. He prayed earnestly for its removal. It was not removed, but he was led to understand the effect of it in strengthening his character, subduing his pride and increasing his influence with men. Then that "messenger of Satan to buffet" him became a delight. He said, "I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong." Trials are God's school, and happy are they who attend it as a high privilege and learn its noble lessons.

2. *What wisdom is worth* [vs. 13-16]. Is any possession to be compared to the divine ideal of character realized? To have wisdom is to be like God. He works by wisdom both in nature and in moral government [vs. 19, 20]. Wisdom is worthiness. It is knowing the will of God and doing it. That is the noble life. It means fidelity to duty, honesty of soul, a heart and mind fearlessly open to God, uprightness in His sight, with filial trust in Him. Can silver and gold be compared to character? The poorest man who can be trusted is worth far more to the world than the richest man who cannot be trusted. What are rubies as compared with the life which reflects Christ to men? What are all the things one can desire as compared with such a life?

What then can be so noble a calling as that which creates such characters? Is not that the true, the highest success?

Among my college associates were two who have since died within a few months of each other. One was a quiet, studious youth, who struggled with poverty till he had gained his education and then went into a heathen land, where he preached and taught and translated a part of the Bible into the native tongue and

died, leaving there transformed communities and a living power to make over into Christ-like men and women a nation which he had found sunk in moral degradation. The other became by inheritance a millionaire and by shrewd speculation increased his wealth. He lived till middle life known simply by the fortune he possessed, and one night in trying to escape from a house where he would have been ashamed to be found he fell from an upper window and broke his neck. Is there any question as to which life is to be preferred, the one which possessed wisdom or the one which possessed the merchandise of silver and fine gold and rubies?

Wisdom is worth more in what it produces than in what it is. It multiplies itself in noble lives. Can there be a finer tribute than that which Thomas Hughes pays to Thomas Arnold when he says that the distinguishing characteristic of Rugby boys was their hearty Christian spirit, which they owed to Arnold's teaching and example—above all to his unwearied zeal in creating "moral thoughtfulness" in every boy with whom he came into personal contact. "He taught us that life is a whole, made up of actions and thoughts and longings, great and small, noble and ignoble; therefore the only true wisdom for boy or man is to bring the whole life into obedience to Him whose world we live in and who has purchased us with His blood; and that whether we eat or drink, or whatsoever we do, we are able to do all in His name and to His glory."

3. *How wisdom is enjoyed* [vs. 16-20]. A long life is her gift. Does not he who obeys physical laws, who has peace of mind from a clear conscience and love to men, usually live longer and retain youthful vigor and spirits to a greater age than he who abuses his body and kills his conscience and burns the fuel which feeds life to kindle his lust?

Riches and honor are her gifts also—not so valuable as a long and healthful life, when wisdom holds in her right hand. Yet the honest and upright man is more likely to gain and keep riches and secure honors from his fellowmen than the man who seeks wealth by fraud. The wise life is the happy life—an experience of pleasant ways and peaceful paths. There is no shame in memory, no fear from scrutinizing eyes, no shrinking from the future, to those who walk in wisdom's ways. She is like the tree of life in the garden of Eden, from which man was drawn away because of sin, but to which through wisdom he may return and eat her fill.

The wise man lives with God because he lives like God. He does his work through the same motives as those by which God created the world and stretched the heavens above it, and by which He preserves it in being and fruitfulness. Happy the man whose aims and doings are the same as God's. Jesus could express the perfectness of His life in no clearer language than this: "Whatsoever things the Father doeth, these the Son also doeth in like manner."

4. *How wisdom is kept* [vs. 21-24]. Only by fixing the thoughts on what is right and keeping them so fixed do men do right. Evil passions are kept out of the soul only by holy passions. To the empty and swept house from which evil spirits have been banished worse evil spirits return. "Give me a great thought," said the German poet, "that I may live on it." Read good books, live in the company of pure souls, give yourself to lift up other lives and wisdom will not forsake you. There is a legend of one whose touch changed everything into gold, yet he was the poorest of the poor. It is no legend but a blessed reality that one may so live that his presence will transmute all things into divine utterances which speak to him precious truths.

Every bird that sings,
And every flower that stars the elastic sod,
And every breath the radiant summer brings,
To the pure spirit is a word of God.

Above all, keep before your eyes the vision of Christ as He lived among men, from His first human breath till His crucifixion. Love Him and grow like Him. That gives beauty; life to the soul and grace to the neck. "He that hath the Son hath the life." That gives steadiness and security whatever storms are around us. "Some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake. And not a hair of your head shall perish." That gives the true rest. "Thou shalt lie down, and thy sleep shall be sweet." "My peace I give unto you."

No hope of a future life is held out to men in the book of Proverbs as a reward for righteousness. Everywhere the right life is described as its own reward. But Christ has brought to us "life and incorruption through the gospel." We know that the wrong life chosen sinks the soul into that unending despair which cannot escape from its own degradation as an outcast from God. We know that the right life is forever in fellowship with God and enjoying His blessedness.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

Close both hands, with some little thing inside, and ask the children to choose which they will have, the left or the right. Show whatever was chosen and let the children decide whether it was a good choice or not. Then open both hands and show how much easier it is to choose when one can see and know what the choice is. Take a gold coin, a silver piece, a gem of some kind in the hand and ask who would choose these. Take in one hand a card on which is written *long life*; in the other hold *riches and honor*. Who would choose these? There is something better to choose than any of these things. From a square of paper fold a book and write inside, in large letters, *wisdom*. Put the two cards inside the book and explain that the wise man learns how to secure riches and honor and long life. Wisdom includes these things.

Children study in school about the human body in order that they may learn how to take care of it—that is one kind of wisdom which helps to give length of days. Many other books are studied which make the mind think how to use every power in the best way to gain the riches and honors the world offers—that is another kind of wisdom. Is not wisdom a better choice than long life, or riches, or honor alone? But there is a better wisdom than that gained from the school-books. It is found in the Word of God. (Take the Bible and put all the other things inside it.) The Bible is to teach us how to live right in every way, so it must hold all other kinds of wisdom. Do you remember Solomon, the wise king of Israel? Do you remember the choice he made at the beginning of his reign? He found wisdom such a precious possession that, when he wrote about it, he said that it was better than gold, or rubies, or anything that one could desire. He made a picture of Wisdom standing to point out pleasant ways for the feet—ways of pleasantness and paths of peace. In her hands she holds length of days and riches and honor.

The Golden Text tells us what true wisdom is. It is to trust in the Lord with all the heart. The gold and rubies and honor even may easily be lost, but the wisdom which comes from seeking God's truth from His Word and from trust in Him can never fail. It is life to the soul. He who has it is not afraid even when the night comes. He may lie down and his sleep is sweet. Is not this the best choice? Will you seek for this wisdom, which keeps you sleeping or walking and offers you length of days and all good things? Where will you seek it? Give each child a folded book to carry home in which the text is written. Impress the thought that wisdom

is no blind choice, but we are shown exactly the good it brings.

THE CHURCH PRAYER MEETING.

Topic, April 30-May 6. Separation from the World. John 17: 11-17; 2 Cor. 6: 14-18; John 3: 1-3, 10. (See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGEMAN.

Topic, May 7-13. True Wisdom. How to Obtain It. Prov. 3: 13-18; Jas. 1: 5, 6.

What a large portion of life the average young person spends in school! From ten to twenty years are thought none too many to devote to the acquisition of knowledge. And it is well that it is so, for there is no necessary antagonism between the earthly and heavenly wisdom. Nor was there ever a time when the entire field of thought and study looked so inviting as today. The whole world is opening itself to the scholar and in every department of investigation new things are being brought to light. The impulse to acquire knowledge ought to be strong in the heart of every boy and girl, for there is no inherent virtue in being ignorant any more than in being poor. At the same time every young person ought to understand at the very start not only that there are more things in heaven and earth than are dreamt of in the wisest man's philosophy, but that there is much more to be learned than can be derived from books and human teachers. Knowledge of one's self, of other lives, of the world in which we live, of God and of heavenly things—these are elements in that true wisdom which the Bible exhorts us to strive for and which it is possible to miss altogether, even while one may become master of several different languages or an expert in science.

The process whereby we obtain true wisdom is not wholly unlike that by which we gain human knowledge. First of all we must go to school. Now school means self-denial, discipline, hard, patient effort, conning over and over the same lesson, faithful repetition of the same hard task. And that is the way one acquires heavenly wisdom. You must buckle down to it and persevere, despite every diversion. Then there is a certain method which must be grasped. Almost every school has its distinctive atmosphere or spirit. In one the military features are prominent, and a soldierly bearing and careful attention to the regulations are required. In another the rules are few and the boys are put upon their honor. So each institution comes to have method and spirit of its own. The things that are emphasized in the school where we acquire true wisdom are humility and teachableness. There is no chance there for the boy who knows it all. The "wise and prudent" are conditioned every time, while the babes and the sucklings win the prizes.

But after all the most important factor in a school is the teacher. Young men going abroad for study seek to put themselves under the ablest instructors they can find. The master of the school in which one acquires true wisdom is Jesus Christ. No man ever had such a philosophy of life as He. No one ever saw as far as He at once into the heavenly world and into the heart of man. No one ever explained the meaning of human life as did He. O, why will men be content with other teachers when they can have Him who not only knew the deepest and truest truth but was Himself the truth?

Parallel verses: 1 Kings 4: 20, 30, 34; 10: 1-9; Prov. 1: 7; 2: 6-8; 19: 8; Eccl. 4: 13; 8: 1; 9: 13-18; Isa. 5: 21; 33: 6; Dan. 2: 20; 12: 3; Matt. 10: 16; Acts 7: 9, 10; 1 Cor. 1: 18; Col. 1: 9; 2: 1-3; 2 Tim. 3: 15; Jas. 3: 13, 17.

PROGRESS OF THE KINGDOM. THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY.

The annual report of the C. S. S. and P. S., presented at its annual meeting April 17, records satisfactory and encouraging results of work in all departments as well as a bright outlook for the future.

During the past year thirty-eight superintendents and missionaries have been employed, of whom twenty have given their time for the entire year to the work while eighteen have devoted from one to ten months each to the interests of the society. Their labors have included attendance upon 250 institutes and conventions, while more than 5,000 sermons and addresses have been delivered and 366,000 miles traveled. The society has five men under appointment to enter upon new fields in the near future and three others for whose support aid has been pledged. Among these are a superintendent for Wyoming and the Black Hills, another to be supported jointly by this society and the A. M. A., to develop Sunday school and church work in the mountain region of Tennessee and Kentucky, and a third, in whom the A. H. M. S. is equally interested, to be sent as a missionary among the Germans in the Dakotas and other interior States. The society is also planning to extend its work in the older part of the country and has appointed a superintendent for its work in New England. Rev. F. J. Marsh of Walpole, having been elected to this position, will soon enter upon its duties.

During the year 440 new Sunday schools were organized by the superintendents and missionaries, California having the largest number, seventy-nine, Michigan following with fifty-three and Washington with forty-nine, and so on. Sixty-two were reported as reorganized after having been suspended for a time. The pressure has come upon the society's workers to care for fields which they have opened and which ought to be developed into churches. In 1890 sixty-three Congregational churches were organized out of Sunday schools planted by the agents of this society; in 1891 seventy such churches were organized and, while an exact statement cannot be made for 1892, it is safe to say that there is at least the same proportional increase. This is an important feature of the work of the society.

The financial condition is on the whole excellent owing to an unusually large number of bequests made in the past year. Comparing the present financial statement with that made a year ago, we find that while the receipts from churches, Sunday schools and individuals have increased only by \$435, the increase from bequests has been \$17,830. The society has expended during the year \$64,136 of which \$42,312 have been for missionary service and \$12,939 for literature. This last includes donations to the amount of \$2,822 to aid in the publication of several papers in foreign languages for the benefit of the Germans, Danes, Norwegians, French and Italians.

The report says on this subject: "Our financial condition at the end of the year is, in a word, all debts paid, a small balance on hand and a few thousand dollars at our disposal from the legacy fund; three dry months before us when the increased expenses will largely exceed the current income; a large and growing work to do which opens up in various ways all promising enlarged usefulness and involving increased expenditures."

This statement speaks for itself, making evident the need for increased contributions for the society's growing work since the unusual bequests of last year cannot be depended upon and the only reliable means of support, the contributions from churches and Sunday schools, have been proportionately small.

We have not room to speak in detail of the home, editorial and business departments. For

all of them this year has been one of increased usefulness and prosperity.

THE WORLD AROUND.

The Congo Training Institute at Colyn Bay, North Wales, continues to prosper. At the meetings held in Great Britain during the past winter in behalf of this school, Rev. H. T. Cousins, the traveling secretary, as well as one of the African students, addressed large audiences. The success of this institution for the religious and industrial training of promising Congo youths is due largely to its founder and director, Rev. W. Hughes. Warm appreciation of his work has been shown by many of the African missionaries, both European and American. Satisfied with the results of the work after having come in contact with the students who have been trained at the institute, missionaries often send applications in behalf of African youths desirous of being educated for Christian work in their own land. Quite recently Mr. Hughes has sent passes to enable ten more young men to make the journey from the West Coast of Africa to England, while three students have just left the institute for the mission field.

Scattered over the central portions of the great African island of Madagascar, the London Missionary Society and the Society of Friends have together 1,370 congregations, with which are connected 300,000 worshipers and 1,000 day schools in which 70,000 scholars were examined in 1892. The present political outlook is everywhere acknowledged to be full of uncertainty but the spiritual condition of the whole country has bright and encouraging features showing steady progress. One missionary tells of his Bible class of 1,000 members, others report with thankfulness the rise and spread of a much-needed temperance movement, while all rejoice greatly over the new pocket edition of the Revised Bible. Two beautifully bound copies were presented by the editor of this edition, Rev. J. Sibree, to the queen and prime minister. These books are so light to carry, so clear in type, so neatly bound and also so low in price that the first supply has been immediately exhausted. Never was there so much Bible reading in Madagascar as there is now.

The American Bible Society has prepared an interesting and curious exhibit for the Chicago fair, intended in a general way to show its work and the progress made during the seventy-six years of its existence. In order to demonstrate the great advance made in the publication of the Bible in other tongues, there has been selected a large number of books representing nearly all of the 300 languages in which the Scriptures have been published. One case will be especially devoted to the Chinese language and its colloquials, exemplifying the stupendous difficulties which the translator has been compelled to overcome in mastering the large number of Chinese dialects. Portions of the Scriptures in Turkish, Arabic, Syriac, Persian, Siamese, Tamil, Ponape, Thibetan, Hawaiian, Slavic, Bulgarian and other languages will form a part of the exhibit. In one of the cases is to be a display of curious objects taken in exchange for the Bible in foreign lands and which remain a lasting record of the travels of American missionaries. In this collection is a copper coin more than eighteen centuries old, which was coined in China in the year 25 A.D. and was given in exchange for one of the Gospels to an agent of this society in 1880. A unique feature at the exposition will be a free distribution of the five-cent edition of the New Testament.

The characteristic of truth is never to run into exaggeration. What need has truth of exaggeration? *Kingsley.*

Literature.

BOOK REVIEWS.

PRESENT DAY THEOLOGY.

The fine likeness of the late Prof. L. F. Stearns, of Bangor Theological Seminary, the author of this book, which is its frontispiece, prepares one for the fine quality of the intellectual work which the chapters of the volume contain. It is "a popular discussion of leading doctrines of the Christian faith." Evidently it is based upon and probably it contains the substance of the lectures which the author was accustomed to deliver to his classes in the seminary. It is rightly termed popular, for it discusses its profound themes in a manner not only easily intelligible to ordinary lay readers but also positively interesting to them if they possess any inclination at all to read and reflect upon such subjects. Its plan is natural and simple. Its development is elaborate without being overwrought. Its spirit shows an excellent blending of definite, positive conviction with candor and tolerance. It seems to us a fair and sufficiently full statement in general of the doctrinal views held by the great body of our American Congregational churches, which are progressive without being radical and which hold fast to the substance, and largely to the form, of Christian truth as they have received it, yet are not anchored to any hereditary beliefs merely because they are such.

Of course there is special interest in the utterances of any such a volume upon subjects which are being specially discussed. What Professor Stearns has to say about the relation of evolution to the gospel, the nature of the atonement, the inspiration of the Bible, the redemption of the heathen, etc., will be looked for at once by most readers. Upon all such topics, as upon those concerning which there is little difference of opinion, he speaks with entire frankness, yet with a careful discrimination which will commend his words even to those who have not reached the same conclusions. His determination never to dogmatize beyond the bounds of knowledge wins confidence in his judicial ability and spirit and goes far toward inclining the reader to indorse his results. He argues earnestly and conclusively in support of the miracles, as essential to the revelation of God to men especially in the case of Jesus Christ; defends ably the vicarious theory of the atonement; does not regard the theory of an extended probation for the heathen as dangerous, but holds it to be without warrant in either Scripture or reason and holds the belief that the heathen have in this life a real and a fair probation. As for the inspiration of the Scriptures, he believes firmly in the supernatural illumination of the Biblical writers so that they were rendered infallible in all matters within the proper range of their inspiration, but not outside of it. Of course, also, he has only commendation for reverent and honest Biblical criticism, however searching.

Just at present, in view of the fact that Prof. Henry Drummond's lectures on evolution are awakening so much public interest, it will be specially appropriate to quote some of Professor Stearns's words on that subject. Their good sense, candor and modesty alike commend them:

The Bible gives a detailed account of man's creation; the theory of evolution denies creation and puts derivation by descent through the operation of natural selection in its stead. The Bible attributes to man a nature and powers different from those of the animal, not only in degree but in kind; evolution explains man's nature and powers as developed from those of the animal. The Bible excludes materialism; the theory of evolution seems to require it. Now, with all liberality toward the doctrine of evolution—and I have enough to believe that it contains a vast amount of truth and is applicable to extensive tracts of nature

—I do not think that that form of it which finds in natural selection the full explanation of man is consistent with the teachings of the Bible. I may be wrong in this statement, and would speak modestly upon the subject. I should not wish to stake the truth of Christianity upon the decision one way or another of a point like this. But it does seem to me that the Bible, both in the accounts of man's creation and in the later teachings respecting man's nature, attributes to him something which differs heaven-wide from anything we find in nature, and the origin of which cannot be explained by the operation of the forces and laws in the spheres below man. Personality, self-consciousness, rationality, freedom, conscience, the religious nature, have some prophetic anticipations in the lower orders, but they are in principle new. There is a gap between the highest animal and the lowest man which the theory of evolution is utterly incapable of bridging over.

But there is a more modest application of evolution to man with respect to which the theologian's attitude is very different. It is that which is made by such men as Wallace, who discovered the law of natural selection contemporaneously with Darwin, by Mivart, the Roman Catholic scientist, and by our own distinguished countryman, Professor Dana. According to this view, man's lower nature is the result of evolution by descent from the animals, but his higher spiritual principle is due to a creative act of God, supplementing the evolution by second causes. This form of the theory may be true or untrue, but there is nothing in the Bible to contradict it. Indeed, the account of the creation in the second chapter of Genesis almost seems framed to meet it. . . . I will not say that the writer of this wonderful story meant to leave the way open for any theory of science; he had higher ends in view. All that need be said is, that the way was left open. It is a matter of small importance to us whether or not we are derived on our lower side from the animals. However that may be, we belong on that side [pp. 296-298].

We have made room for this long quotation because in our judgment it illustrates so well the man, the truth and the proper spirit of a man in search of the truth. It is a fair sample of the volume, which will keep Professor Stearns's memory green for years to come. The book includes his paper read at the International Congregational Council in London in 1891, which was received with conspicuous favor, and a short but excellent biographical sketch from the pen of his uncle, Prof. G. L. Prentiss, of Union Theological Seminary. [Charles Scribner's Sons. \$2.50.]

SOCIALISM AND THE AMERICAN SPIRIT.

This is another book by Mr. N. P. Gilman, whose valuable work on Profit Sharing we commended when it appeared several years since. We commend this volume with equal heartiness. It does not attempt to unfold the whole subject of socialism, although one gains from it a very fair and comprehensive general idea of what socialism is, but it does a work most timely and necessary for American readers in examining and explaining the relation of socialism to the spirit which characterizes the American people. We never have met with a more acute and accurate portrayal of this spirit and of the mood and attitude toward the claims and the phenomena of socialism which it produces.

This is the great obstacle in the way of the advance of socialism or nationalism. As the author says:

A society in which a highly centralized government would be the one employer of labor, the one producer, the one manufacturer, the one transporter, and the one distributor; in which there would be no trade and no competition; in which there would be no room for voluntary co-operation; in which the individual would inevitably wither and the government tend to be all in all,—such a society has in it nothing to inflame the American imagination, even in comparison with the present imperfect system [p. 181].

No picture of the equality of such a social state as Mr. Bellamy's can blind the thoughtful and unprejudiced person to its monotonousness and insipidity, and Mr. Gilman makes this very evident. He discusses Christian Socialism suggestively, has a useful chapter

on industrial partnerships, profit-sharing, etc., and explains at length his views of the functions of the State, disapproving stoutly of federal ownership of railways and questioning the wisdom of such ownership of telegraphs. The reform of most of what is amiss in society must come, he believes, through what he calls a Higher Individualism, which is the Christian spirit in itself and its results.

Mr. Gilman is severe upon sentimental Socialism and scores Mr. Bellamy and his kind heavily, pointing out not only that their undertakings seem to be progressing backwards but also the reasons why this was to be expected. Most pronounced Socialists or Nationalists, who have not yet had their eyes opened by experience, will condemn Mr. Gilman's utterances strongly. But the great mass of intelligent men and women throughout our land realize that much needs to be amended in the condition of human society and are ready to favor anything in reason which will really work amendment. Observation and often stern experience have taught them not to be influenced by mere visions or led into immature action by the dazzling appeals of warm-hearted but light-headed enthusiasts. With this great body of sober, generous, public-spirited men and women the settlement of such matters ultimately rests, and they will approve, we have no doubt, the temper, the method and the practical suggestions in detail, so far as there are any, which Mr. Gilman has illustrated or recommended in this book. [Houghton, Mifflin & Co. \$1.50.]

OTHER RELIGIOUS BOOKS.

Dr. Morgan Dix, who is not, after all, to be the High Church candidate for the bishopric of Massachusetts, delivered the Bishop Paddock Lectures before the General Theological Seminary of the Episcopal Church in 1892. Their theme was *The Sacramental System Considered as an Extension of the Incarnation* [Longmans, Green & Co. \$1.50]. The link between the two branches of the subject seems in his thought to be the coextensiveness of the sacramental system with the life and experience of mankind, to which he devotes a chapter. The book is quite vague in some parts but is of a certain interest as showing how the mind of an eminent and representative man regards the subject. His theory is not accepted, except in part, by Christians generally or even by all of his own branch of the church. It naturally goes much farther than Congregationalists can follow, for example, in respect to confession, although we are glad to observe that this so-called sacrament is not inculcated as actually obligatory. One or two allusions to Christians outside of the Episcopal body are not over courteous. The volume is not likely to be read outside of High Church Episcopal circles. It lacks definiteness in the earlier portion and breadth in the latter.

It is difficult to know just what to say about such a book as *Plain Points on Personal Purity* [Columbian Book Co. \$1.00], by G. F. Hall, an evangelist. It is written for men only and is exceedingly plain-spoken. The theme needs frank treatment in a consecrated spirit and certainly receives it, and so far deserves only warm commendation. But we cannot avoid the conviction that upon some topics the author speaks more strongly than is wise. The difficulty is that such a book is offered to men indiscriminately. If it could be put into the hands of only such as need it, or if portions of it could be circulated separately, we should feel more certain of its doing the good service which the writer means it to do. There are hundreds of men who need the advice which it offers upon some matters but who may be repelled from it by what it has to say upon other subjects, their judgment failing to coincide with Mr. Hall's.

STORIES.

The Revolution in Tanner's Lane [Cassell Publishing Co. \$1.00], by Mark Rutherford, edited by Reuben Shapcott, is much more of a book than Rutherford's autobiography, which we recently noticed. In fact it is a book of real and considerable power, although somewhat depressing like the other. The writer has chosen a certain dull and usually coarse type of the English Dissenters as his principal theme. He portrays them with what seems to be minute and certainly is painful fidelity. But the portrait is nearly a hundred years old and its antiqueness is not indicated sufficiently. The author says that he has learned the beauty and the power of true religion. His best course then would be to portray these so attractively as to win people, but he rather seeks to repel people from a false, repulsive imitation of religion, which is much less effective. He makes some use of Socialistic agitations and riots in England in the early years of the present century but the force of the book is not at all in narrative but in the strong individuality and the contrasts in character of the personages. It is a striking book, but an unsymmetrical piece of work and is more morbid than stimulating.

Miss Mary A. Owen's *Voodoo Tales* [G. P. Putnam's Sons. \$1.75] contains a large collection of negro, French and Indian folk-lore made among the pure blooded or mixed negroes of the Southwest by the author herself. They possess much inherent interest and are especially significant because of their likeness, often amounting to substantial identity, with Finnic, Norse and other European stories of the same class. Mr. C. G. Leland, who has written the introduction, declares that the work "ranks among the most important contributions to folk-lore." The negro dialect has been reproduced with unusual success, and the illustrations, by Juliette A. Owen and Louis Wain, add much to the force of the stories. —Another but less unique volume of short stories is E. W. Hornung's *Under Two Skies* [Macmillan & Co. \$1.25]. They are crisp, fresh, vigorous stories, not so delicate in their shading as some yet not without graceful touches. They are eminently readable and some exhibit superior ability.

But Men Must Work [J. B. Lippincott Co. \$1.00], by Rosa N. Carey, is an agreeable English story, somewhat slight in construction but written simply and pleasantly, teaching a valuable lesson or two, and leaving a satisfactory, although by no means a deep, impression upon the reader. It is a better story than some which make more pretense. —William Black's *Sunrise* [Harper & Bros. 90 cents] has come along in the pleasant procession of the new edition, and its many admirers will find that it is as good as ever.

MISCELLANEOUS.

The Macmillans have brought out in a dainty little volume Mr. William Winter's *Eulogy on George William Curtis* [75 cents], delivered before the people of Staten Island, where Mr. Curtis lived, on Feb. 24. Mr. Winter easily ranks among the most justly appreciative of critics and the most graceful of writers and also was intimately acquainted with Mr. Curtis. From any point of view this eulogy commands a high degree of admiration, and will be read with wide attention and interest. It is a literary treasure in itself apart from its theme. —Mr. F. Marion Crawford, the novelist, has left behind him, on his return to Italy, an entertaining essay, *The Novel, What It Is* [Macmillan & Co. 75 cents], in which he discusses principles and also admits the reader to some extent behind the curtain in respect to the practical methods of his profession. It is most interesting to learn the views of so successful an author, and Mr. Crawford knows how to render an essay as enjoyable in its way as a story.

Miss Mary E. Wilkins's play, *Giles Corey, Yeoman* [Harper & Bros. 50 cents], is less striking, because less individual, than her stories. It is by no means commonplace, and is simple, strong and touching, yet it lacks much of that personality which is the special charm of her other literary work. It deals with people and events connected with the famous witchcraft delusion in Salem and vicinity. —Mrs. Humphry Ward's popular translation of *Amiel's Journal* [Macmillan & Co. \$1.50], which leaped into favor at once when it first appeared and has a permanent place among standard works of its class, is out in a new edition in two volumes, small and compact but clearly and handsomely printed. It has Amiel's portrait. It is a work to be read and reread and to be meditated upon, and the influence which it gains over thoughtful readers is strong, permanent and helpful. This edition will aid in popularizing it.

The third of M. Imbert De Saint-Amand's volumes about the Duchess of Berry is issued, entitled *The Duchess of Berry and the Revolution of 1830* [Charles Scribner's Sons. \$1.25]. It has been translated by Elizabeth G. Martin. It narrates history chiefly through the occurrences of individual careers, like the foregoing volumes of the attractive and instructive series to which it belongs, and is written with conspicuous vividness and with that appreciation of the facts which only a native born author can attain. —Rev. G. H. Clark, D. D., in his *Oliver Cromwell* [D. Lothrop Co. \$1.25], not only tells once more the story of Cromwell's life but tells it with a freshness, carefulness, learning and zest which the subject merits. We are glad to see that he confirms the judgment of those who have denied that Cromwell was of low moral character. There is not the least good evidence to this effect but plenty to the contrary and it is high time that he ceased to be slandered. Dr. Clark evidently has done this work as a labor of love and he has done it well. The publisher has issued it handsomely in what is called a Library Edition. There are good illustrations.

The boys and girls will relish greatly Mr. E. S. Brooks's volume, *Heroic Happenings* [G. P. Putnam's Sons. \$2.00], which contains a number of stories in prose or verse of stirring historic events. Most, if not all, of them have been published already in *St. Nicholas*, *Wide Awake*, the *Youth's Companion* or somewhere else. They are admirably told and spiritedly illustrated and form a thoroughly delightful volume. —Mr. Henry Norman's work, *The Real Japan* [Charles Scribner's Sons. \$1.50], has reached its third edition. It is a study of Japanese manners, morals, politics, etc., from the point of view of a keen journalist and man of the world. The impressions here set down were received within a very few years and are practically true of the Japan of today. Without going very deeply into its subject, and perhaps devoting a disproportionate amount of space to the relations of the sexes, the book is so graphic and instructive that it will be read for a long time.

Among recently issued pamphlets of special significance sent us is *Bibliographies of the Present Officers of Yale University*, edited by Mr. Irving Fisher, which exhibits an intellectual productiveness which we doubt not will surprise even many of those who know Yale and her official force most fully. It includes nearly or quite 2,000 titles, and is admirably arranged and indexed. The list of the late President Porter's publications also and properly is added. —Another is *The Visitorial Statutes of Andover Seminary*, by Hon. S. E. Baldwin, LL. D., a paper read before the American Historical Association at Washington last December. Another contains *The Four Gospels from a Legal Standpoint*, by Hon. E. H. Bennett, and *Religion and Law*, by Hon. C. T. Russell, two addresses before the Christomian Brotherhood of the School of Law of

Boston University. *Life in a Look* [Fleming H. Revell Co. 25 cents] is by Rev. M. S. Baldwin, D. D., Bishop of Huron, and is an earnest, telling enforcement of simple, gospel truth. The Congregational Publishing Society also sends us *My Country* [5 cents], an excellent carol service for Children's Day, prepared by Mr. M. C. Hazard and Mr. J. W. Tufts. It may be added here that Prof. H. S. Osborn, LL. D., has prepared a large, clear, well colored and in every way suggestive and helpful *Map of Egypt* [Oxford Map Publishers. Oxford, O.], which all who are studying the history of the children of Israel will appreciate.

MAGAZINES.

The April *Bibliotheca Sacra* [E. J. Goodrich. \$3.00] is a good number without being striking in any manner. Prof. G. H. Schodde, Ph. D., explains The Development of New Testament Judaism instructively. Rev. N. S. Burton discusses The Vicarious Element in the Divine Government, and Rev. Dr. Henry Hayman The Evidence of the Psalter to a Levitical System. Rev. A. A. Berle contributes an exceedingly discriminating and stimulating paper on Literature and the Religious Feeling, and W. W. Kinsley, under the title Science and Christ, enforces the fact that Christ was necessary to God's plan of world-organism, and is a fresh and telling paper. Another wholesome and vigorous contribution is Rev. J. M. Williams's on Woman Suffrage, which deserves circulation as a tract.

In the *Presbyterian and Reformed Review* [MacCalla & Co. \$3.00] Prof. B. B. Warfield considers at length and with great ability The Real Problem of Inspiration which

is specifically whether the results proclaimed by a special school of Biblical criticism, which are of such a character, as is now admitted by all, as to necessitate, if adopted, a new view of the Bible and its inspiration—rest on a basis of evidence strong enough to meet and overcome the weight of evidence, whatever that may be in kind and amount, which goes to show that the Biblical writers are trustworthy as teachers of doctrine.

That is, is the basis of our doctrine to be what the Bible teaches or what men teach? Two other valuable papers are Prof. Francis Pieper's, on Luther's Doctrine of Inspiration, and Dr. Adolf Zahn's on the Conflict in Germany over the Apostles' Creed. Prof. T. W. Hunt also has furnished a more popular study of James Russell Lowell as a Prose Writer.

To our thinking Mr. E. A. R. Seligman's article on The Classification of Public Revenues is the most important in the current number of the *Quarterly Journal of Economics* [George H. Ellis. \$2.00]. He shows that under existing conditions all public revenues are either gratuitous, contractual, or compulsory contributions; that the last are levied in virtue of the power of eminent domain, the penal power, or the taxing power; and that the taxing power takes three forms, viz., special assessments, fees and taxes. Marginal Utility and Value, by S. M. Macvane, and The Interpretation of Ricardo, by S. N. Patten, are the two other principal papers. Under Notes and Memoranda The Unemployed in German Cities and The New English Labor Department are discussed intelligently.

NOTES.

—Of the two hundred and fifty members of the Boston Browning Club two hundred and twenty-four are women!

—A literary expert is said to receive about ten dollars on the average for reading manuscripts in order to determine their fitness for publication.

—The Harpers are said to have on hand more than \$50,000 worth of accepted manuscripts. This must be the reason why your story does not appear.

—Professor Drummond's lectures on Evolution, now in process of delivery in this city,

are not to be published in book form for some time but will be delivered elsewhere first.

— Mrs. Bayard Taylor has given to the public library in West Chester, Pa., a collection of mementos of her husband, including a variety of albums containing tributes, a collection of manuscripts of his works, a number of his water-color sketches, and the worn knapsack which he carried through Europe, as well as a large number of books from his library.

— Mr. Arlo Bates, who has been invited to send collections of his published works to seven different exhibits at the World's Fair, writes pointedly on the subject in the *Book Buyer* thus:

Who wants to see anybody's books at such a place? The managers of the different exhibits would do better to have a row of boards painted and lettered with the names of whatever works they choose, and they will then have precisely what they desire at less expense to themselves and to the authors. As for the public, it will never be the wiser.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.
HORATIAN ECHOES. By J. O. Sargent. pp. 240. \$1.50.
GREEK POETS IN ENGLISH VERSE. Edited by Prof. W. H. Appleton. pp. 360. \$1.50.

THE DIVINITY OF JESUS CHRIST. By the Authors of Progressive Orthodoxy. pp. 233. \$1.00.

D. Lothrop Co. Boston.

FIGURE DRAWING FOR CHILDREN. By Caroline H. Rimmer. pp. 79. \$1.25.

Littell & Co. Boston.

LITTELL'S LIVING AGE. Vol. LXXXI. pp. 824. \$2.75.

Lee & Shepard. Boston.

IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY. By Henry Wood. pp. 158. \$1.25.

Harper & Bros. New York.

THE EARL OF ABERDEEN. By Sir Arthur Gordon. pp. 330. \$1.00.
PERSONAL RECOLLECTIONS OF NATHANIEL HAWTHORNE. By Horatio Bridge. pp. 200. \$1.25.

THE DICTATOR. By Justin McCarthy, M. P. pp. 362. \$1.25.
SHANDON BELLS. By William Black. pp. 428. 80 cents.

THE PHILOSOPHY OF SINGING. By Clara K. Rogers. pp. 218. \$1.50.

SLAVERY AND THE SLAVE TRADE IN AFRICA. By H. M. Stanley. pp. 86. 50 cents.

Macmillan & Co. New York.
TO LEEWARD. By F. Marion Crawford. pp. 404. \$1.00.

THE QDD WOMEN. By George Gissing. pp. 446. \$1.00.

BOSWELL'S LIFE OF JOHNSON. Edited by Mowbray Morris. pp. 718. \$1.25.

G. P. Putnam's Sons. New York.

THE PHYSIOLOGY OF INDIVIDUALITY. By Antoinette B. Blackwell. pp. 519. \$3.00.
THE MEANING AND THE METHOD OF LIFE. By G. M. Gould, M. D. pp. 297. \$1.75.

ORTHOMETRY. By R. F. Brewer. pp. 376. \$2.00.

A. C. Armstrong & Son. New York.

THE FIRST BOOK OF KINGS. By F. W. Farrar, D. D. pp. 503. \$7.50.

EZRA, NEHEMIAH AND ESTHER. By Prof. W. F. Adeney. pp. 404. \$1.50.
THE EPISTLE TO THE PHILIPPIANS. By Robert Rainy, D. C. pp. 368. \$1.50.

Cassell Publishing Co. New York.

WITNESS TO THE DEED. By G. M. Fenn. pp. 398. \$1.00.

A STUDY IN TEMPTATIONS. By J. O. Hobbes. pp. 200. 50 cents.

D. Appleton & Co. New York.

LAW AND PROPERTIES OF MATTER. By R. T. Glazebrook, F. R. S. pp. 184. \$1.00.

The Daily Investigator. New York.
THE CONQUEST OF MEXICO AND PERU. By Kinahan Cornwallis. pp. 450. \$1.00.

J. B. Lippincott Co. Philadelphia.
A RIDDLE OF LUCK. By Mary E. Stone. pp. 316. \$1.25.

Mast, Crowell & Kirkpatrick. Springfield, O.
SCENES FROM EVERY LAND. Edited by T. L. Knox. pp. 400. \$6.50.

S. C. Griggs & Co. Chicago.

PERSIAN LITERATURE: ANCIENT AND MODERN. By Elizabeth A. Reed. pp. 419. \$2.50.

PAPER COVERS.

Lee & Shepard. Boston.
LOST IN A GREAT CITY. By Amanda M. Douglas. pp. 465. 50 cents.

SIMPLICITY AND FASCINATION. By Anne Beale. pp. 492. 50 cents.

Houghton, Mifflin & Co. Boston.
THE RIVERSIDE PRIMER AND READER. pp. 295. 25 cents.

Dodd, Mead & Co. New York.
YOUTH. By Charles Wagner. pp. 261.

Educational Publishing Co. Chicago.
REVISED ENCYCLOPEDIA BRITANNICA. VOL. I. pp. 328. \$25 per year.

MAGAZINES.

March—April. CHRISTIANITY IN EARNEST.

April. MASSACHUSETTS MEDICAL JOURNAL—BOOKMAN.—QUARTERLY JOURNAL OF ECONOMICS.—

BIBLIOTHECA SACRA.—THINKER.—NINETEENTH CENTURY.—ART JOURNAL.—UNIVERSITY EXTENSION WORLD.—HOME AND COUNTRY.—PORTFOLIO.—BULLETIN OF HATCH EXPERIMENT STATION.—LEND-A-HAND.—FORTNIGHTLY REVIEW.

May. GODEY'S.—WORTHINGTON'S.—CHAUTAUQUAN.—QUIVER.—FRANK LESLIE'S.

A SARATOGA LETTER.

BY REV. C. F. SWIFT.

Saratoga will extend its heartiest greeting to the annual meeting of the Home Missionary Society, to be held here May 30—June 1. It also modestly congratulates the society and its friends that necessity has led to the choice of the old place of gathering. We, at least, are not surprised that one year of wandering was all that could be endured. With no desire to reflect upon the attractiveness or the facilities of other places—certainly with tenderest condolences for the "Forest City" on Lake Erie, whose disappointment is our gain—we yet hereby reaffirm that it is well for the cause of home missions and for the comfort of home missionary conventioners that Saratoga has been chosen as the scene of this year's meeting.

"Nor is our boasting vain," as the multitude of conventions held here attests. No city or village in the country can take as good care of as large a number of people, within easy walking distance of the place of meeting. It is for this reason that this village is to be the rallying place for the first session of the Presbyterian Mission Congress of the Synod of New York. This meeting has grown out of a feeling that the time allotted to missions at the General Assembly is entirely inadequate to a proper consideration of the subject. To supply the lack the Synod of New York calls together representatives from its churches to give three days, June 6—8, entirely to missionary topics.

Inasmuch as the Presbyterians had a first mortgage on the attention of the public for the date mentioned—and also upon the boarding house accommodations—the committee of our own society was compelled to choose an earlier date, but, so far as Saratoga's part is concerned, nothing will be lost by the change. In spite of traditions relating to showers on Decoration Day, the week containing May 30 is as free from danger as any week in the year. Reference to a diary in which a record of the weather has been kept shows that during the past five years in not a single case has the last Sunday of May or the first Sunday of June been stormy. We do have showers here in Saratoga, even during home missionary conventions, but they are no more frequent May 30 than on any other day.

No one has really seen Saratoga unless he has been here in the late spring or early summer, and if the "specialty" of that time of the year were to be expressed in one word it would be—freshness. The guest of the early season finds everything and everybody looking well and feeling well. The painters of houses and paperers of rooms and rakers of yards have finished their work and left a clean, smooth, fresh appearance to house and street and yard. Nature does her best to make the picture complete.

And for the crowded church there is freedom from those occasional elevations of mercury which, in midsummer, come to give perspiration to the brow and heaviness to the eyelids of the faithful attendants upon the sessions. And of the springs, with their bright and sparkling flow, I need say nothing; they are Saratoga's specialty, and to know Saratoga is to know its springs.

The early guest, too, finds Saratoga people at their best. The crowds of July and August, with the strain upon the sweet graces of patience and forbearance, all these are in the future. The houses and the help are in readiness to do their very best for the early comers,

and the time of the year—and also the superior quality of the guests—results in reduced rates. As one good woman remarked on her card of prices, "In consideration of the character of the congress, I do the best I can." All this means that those who attend the meeting of May 30—June 1 will obtain the best service Saratoga can give at about half the rates which obtain in July and August.

The society of the Congregational church of Saratoga worships in the same building wherein it has been worshiping for thirteen years. We have not yet attained unto a new building, such as is needed to give Congregationalism its proper standing in Saratoga, but we are still hoping for better things. Let me, as chairman of the local committee, urge all friends who are planning to attend the meeting this year to feel no hesitation in writing for information or for help of any kind. We are the servants of the A. H. M. S., and anything that lies in our power will be gladly done to promote the interest of the meetings and the comfort of the delegates.

THE NEW BIBLIOAL FIND.

The discoverer of the new Syriac version of the four Gospels, to which we referred last week, is Mrs. Agnes Smith Lewis of Cambridge, Eng. Prof. J. Rendel Harris prefaces a letter which she writes to the *Sunday School Times* with the following words: "I can assure you it is an astonishing manuscript, and that the recovery of the *Lewis Codex* marks an epoch in New Testament studies." Mrs. Lewis and her sister, both of them having colloquial Greek at their command, and to some extent conversant with the use of a Kodak, were received with great cordiality by the monks of St. Catherine at Mount Sinai. Every facility was given to them, and they immediately began to inspect the Syriac books. Amongst them they soon found one of 178 leaves, which examination proved to be a palimpsest. They immediately set to work to photograph its pages, but the difficulties of severing the pages of the manuscript were equalled by the perversity of the camera, so that the final results were not as satisfactory as they might have been. Nevertheless, when they returned to England, it was found that they had discovered that which is described below. Appreciating the necessity of having the manuscript itself to use in transcribing, Professor Harris, Mr. F. C. Barkitt, with Mrs. Lewis and her sister, early this year set out for Mt. Sinai, where they were once more given the manuscript. After a month of steady work from sunrise to sunset, they completed their task and are now willing to state the following facts:

The upper writing is in one column, and, as we have said, a continuous volume—a selection of short biographies of women saints, with the title *Select Narratives*, by one John Hesed, made in A. D. 778. To supply the vellum on which this is written an older book has been taken to pieces and arranged so that the Gospels are interleaved with each other. They seem to be there in a complete form, if only they could be all read; but the words, which are in two columns, can only be distinctly seen when they are on the margin or beyond the upper or lower line. The smaller letters of the Gospels have often to be traced amongst the larger ones of the martyrology. Some are distinct, but some are greatly faded and show themselves only when touched by a chemical reviver. Nearly the whole of the Gospel of St. Mark has been transcribed, except the last twelve verses, which are absent, as they are from some of the older Greek *codices*.

It is supposed from this that our manuscript may be a more ancient one than the Curetonian. The old reading, "Goodwill towards men" (*en anthropois eudokioi*), in Luke 2: 14, is confirmed. Lastly, our manuscript is linked to the Curetonian by its colophon, which came up under the reviver and which tells us that these are the separated Gospels—separated, perhaps, from the *Diatessaron*, or *Harmony of Tatian*, which was used by the Syriac Church during the second and third centuries.

News from the Churches

PASSING COMMENT ON THIS WEEK'S NEWS.

The actual teaching in a conference of the next Sunday school lesson is quite as deserving of a place as the theoretical paper on methods.

The Fast Day services reported this week are quite in the line of the way in which President Hyde would have the day observed.

The three-minute limit to church reports in conferences is a good one. It need not exclude questions on an interesting point, and it saves from the elaborately prepared papers that grow wearisome as the number of the reports reaches the teens.

The account of the revival services in which the pastors of the town sought no outside help suggests the remark of a Boston pastor, "When we employ evangelists I always feel as if we were giving them the work we ought to do ourselves."

The dying church that gave its property to the other denominations of the place and the missionary societies evidently believed that "there is that scattereth and yet increaseth more."

The end of the lecture and entertainment season is the time to note improvements that may be made in next year's course. The solution of the problem by using home talent for concerts and securing as lecturers the home and neighboring pastors is as easily carried out as any and sometimes with best results.

DENOMINATIONAL CO-OPERATION IN LOCKPORT, N. Y.

This city of 17,000 inhabitants has had a memorable object lesson in the essential oneness of Christians. Beginning March 13, for four consecutive weeks union services have been held daily, except Saturday. Baptist, Congregational, Lutheran, Methodist and Presbyterian churches, nine in all, united without the slightest hints of denominational differences.

The movement originated with the Pastors' Association. Meetings planned for two weeks were held during four. At the outset the pastors went, two by two, into every store, office and saloon in the business district with courteous verbal and printed invitations to attend. No outside help was secured. An afternoon prayer meeting in a centrally located church was a power from the first. At the evening preaching service two of the pastors, in rotation, occupied the pulpit. Who they were to be very few people knew till after they entered the church. The other pastors stood at the doors as a welcoming committee. An inquiry meeting followed. On Sunday mornings a systematic exchange of pulpits was arranged, in the evening the throngs were accommodated in three group services attended by one-sixth of the entire Protestant population. Evangelistic efforts were made in the Sunday schools. God blessed the simple, earnest, direct appeals and some 400 profess to have found Christ. Not for years has Lockport seen anything like this interest.

Some practical inferences may still farther extend the blessings of this work. (1) The unsaved, even saloon keepers, will meet courtesy with courtesy when God's people try to do His work. (2) The pastoral force in any community in doing the work of an evangelist need not doubt that God will bless them. They are His appointed ministry. (3) The power of the gospel with the human heart is undiminished. Nothing else could bring out from 500 to 1,000—and sometimes more—people night after night to listen to the same old theme as treated by men who can be heard on any Sunday. (4) An impression of great and permanent benefit to the churches has been made upon the whole city. The most conspicuous feature, next to the conversion of souls, has

been the brotherliness of the pastors. (5) The way has been opened for effective co-operation in the interest of Sunday schools, Sunday observance, charity and temperance. (6) Each church has learned to esteem the others for their work's sake; each has been encouraged by seeing the strength and zeal of fellow-laborers freely given for our common Lord.

H. S. B.

FROM OBERLIN.

The past week has been one of great interest in Oberlin and affords a good illustration of the variety of privileges enjoyed from time to time by the residents of the town and the students of the college. The attractions have consisted of a series of instructive and enjoyable addresses to the students of the theological seminary by Rev. E. N. Packard, D. D., of Syracuse, N. Y., a visit from the distinguished Scotch missionary to the New Hebrides, Dr. John G. Paton, who gave to very large congregations two thrilling addresses, and a concert from Theodore Thomas's orchestra.

Dr. Packard's four addresses were upon themes of special interest and importance to the ministry and the church. The subject of the first was The Minister as a Son of Consolation. In it he touched upon the proper ministry to the sick, the troubled, the guilty and the bereaved, upon the conduct of funerals and methods of giving sympathy, public and private, to the afflicted. The second address was upon the lessons afforded by the speaker's Twenty Years in the Ministry. The reflections and suggestions were rich and profitable. The lecturer touched upon such topics as the denominational consciousness, the enlarged conception of the church in its relations to city life and to problems of poverty, labor and other sociological subjects, the higher criticism and the change of emphasis in Christian doctrine.

The key-note to the third address was the words, "men wanted." He spoke of the importance of reaching strong men by manly methods, of the over-development of the feminine side of our church membership and church work, and of the important place of the father in the religious life of the family and of the church. The fourth address was upon The Culture of the Soul—its need, its method, its results on ministerial power and work, the place in it of poetry, art, nature and pastoral activity among the poor and afflicted. Dr. Packard has an easy and effective style of extemporaneous address which makes him an attractive speaker.

At the spring meeting of the Cleveland Conference in Brownhelm thirteen members of the seminary received licensure to preach. At the theological Commencement, May 11, the exercises are to be different from what has been customary in the past. Instead of addresses by members of the graduating class, Dr. Henson of Chicago is to speak. A. H. C.

MICHIGAN HOME MISSIONS.

An item in the *Congregationalist* of April 20 reports Michigan's contributions for home missions for the twelve months ending April 1 as \$16,094. The footing for the twelve months is a little more than that, namely \$17,140. Besides this sum, which has been raised and expended in the State, contributions amounting to \$1,255 have been sent to the national society, making the total gifts for the year \$18,396. Two small legacies amounting to \$500 have also been sent to New York, making the total of contributions and legacies \$18,896.

The contributions are \$2,000 less than was expected. But it does not follow that the Michigan churches may not reasonably hope to carry out their long cherished plan of State self-support in home missionary work. New York, the first year of self-support, contributed only \$13,000 and Illinois, the first year of self-support, raised only \$7,652 and Iowa in her

first year \$5,511. Michigan certainly makes a better beginning in taking care of herself than those States did, so far as the amount of money raised is concerned; also, it has now been practically determined that the upper peninsula is to be made a separate missionary district. Its geographical remoteness and disconnection, its varied foreign population, its diverse and peculiar industries and the strongly expressed preferences of the two dozen Congregational churches in that region seem to make the separation necessary. This will unify the work of the State association and reduce its cost, and there is no good reason why the churches cannot raise the \$20,000 or more which will be required for the work of this present year and also steadily increase the amount of their gifts from year to year as the growth of the work may require it.

During the past twelve months twenty home missionary churches have been organized. Ten home missionary meeting houses and six parsonages have been built or purchased. The additions to the churches on confession have been more numerous than usual.

L. W.

NEW ENGLAND.

Massachusetts.

The fiftieth anniversary of the Ladies' Association of the South Church, Peabody, Rev. G. A. Hall, pastor, was celebrated, April 19, by a largely attended supper and old folks' concert. A historical account of the society and letters from absent friends were read. The society has labored for home missions and is not connected with the distinctively social work of the church.—As a result of special meetings in the West Church, Rev. F. A. Holden, pastor, twelve persons have recently confessed Christ. The evening services are made interesting by the aid of an orchestra, and are largely attended.

At the Mendon Conference held in Millis, April 19, the Seaman's Friend Society was represented by Mr. Barnes S. Snow. There was a symposium on Our Prayer Meeting: Its Relation to Church Efficiency, Its Relation to Secular Organizations, and the True Prayer Meeting and How Secured, followed by a general discussion. In the Sunday school hour the lesson for the following Sunday was taught.

The W. B. M., the Seaman's Friend Society, the Massachusetts H. M. S. and the A. M. A. each received \$500 by the will of Sarah Smith of Andover, and the Free Church and West Point Sunday schools \$100 each.

The council at the French church, Lowell, April 18, revealed a peculiar feature of our denominational polity. The pastor, Rev. J. H. Paradis, whose salary has been paid by the State H. M. S., resigned on the ground that his efficiency as a worker for the society was impaired by divisions which necessitated a change of leadership. But the council concluded that these divisions were largely due to what seemed almost a conspiracy on the part of some who were under special obligations to support the pastor, and that there was no more reason for dismissing the pastor than for disbanding the church. With but two dissenting votes they refused to dismiss the pastor whom the society which employed him had practically discharged. It remains to be seen what the outcome of this peculiar condition will be. The representative of the H. M. S. expressed his regret that the counsel of the Lowell pastors had not been asked in the matter previously, while to many of the pastors it was extremely mortifying that such a state of affairs existed without their knowing it. There are two Congregational churches in Lowell in which services are held in a foreign language, the French and the Swedish, there is also an Armenian mission under Congregational auspices. To prevent ignorance on the part of the pastors, if such unpleasantness recur in any of these churches, three have been appointed to keep in touch with each of these organizations and to report at the monthly meeting of the pastors.

On April 20 the Union Church in Taunton observed the completion of the first twenty-five years of its history as an organization. A sketch of its career, by one of its original members, and a hymn written by Rev. E. N. L'Ommeroy, a former pastor, were pleasant features of the occasion. Addresses were made by Deacon G. M. Woodward of the Broadway Church, Rev. Morton Dexter, a former pastor, and Rev. E. H. Chandler, the present pastor, and in spite of a severe storm an enjoyable social gathering was held. The church under its new pastor is

harmonious, well organized and already entering upon a new career of varied usefulness.

The Middlesex Union Conference met in Lunenburg, April 19, with a larger attendance than usual, the church being crowded. Interest in the morning hinged upon a discussion of the topics, *What May the Pastor Rightly Expect of His People? and What May the People Rightly Expect of Their Pastor?* the first paper being by Rev. C. H. Rowley and the latter by Deacon Thomas Todd. The discussion was participated in also by Rev. Messrs. G. A. Tewksbury, G. B. Frost, C. C. Torrey and others. In the afternoon papers were read upon *Latent Forces in Our Churches* by Rev. C. H. Gale and *What Truths Need to be Given the Most Prominent Today?* by Rev. H. C. Crane, after which Rev. G. H. Gutterson presented the claims of the American Board. The whole session was one of the most successful in point of numbers and interest held for some time.

Rollstone Church, Fitchburg, observed its twenty-fifth anniversary, April 16. The exercises consisted of a sermon by the pastor, Rev. C. S. Brooks, a poem by Mrs. E. La Mira Hayward and music. The church is a child of the Calvinistic Church and the Trinitarian Church now extinct. During its prosperous history it has been served by Rev. L. W. Spring, D. D., Rev. G. R. W. Scott, D. D., and the present pastor. The benevolences and parish expenses for the quarter of a century aggregate \$270,000. Its present membership is 510.

At the last meeting of the Worcester Congregational Club it was voted to admit ladies to all meetings except at the annual election of officers in January. — The National Council's Ministerial Relief Fund is increased by a check for \$500 from a member of Union Church.

Hampden Conference met at Indian Orchard April 18. The church membership has increased 100 over last year and benevolent contributions \$49,151. There has been a decrease of 163 in the Sunday school membership. A discussion of Women in the Church was subdivided into the topics, *The Pastor's Wife, In the Missionary Interests and The Social and Parish Work.* Rev. J. L. Barton spoke of mission work in Turkey, the French Protestant College in Springfield was represented by Rev. S. H. Lee, the mid-week prayer meeting was discussed and also the topic *Under What Conditions Does the Holy Spirit Manifest His Power Today?*

The Endeavor Society of Longmeadow has carried through a successful course of entertainments. Two home talent concerts, revealing an unexpected variety of musical ability, and lectures by the pastor, Rev. S. G. Barnes, and by a neighboring pastor made up the course. No admission fee was charged, but collections were taken for benevolent purposes.

Maine.

The churches of Portland of all denominations held a union Fast Day service April 20. The sermon, on *The Problems of Our Cities*, was by Rev. D. M. Pratt. The Fast Day morning prayer meeting in Williston Church proved of such interest as to command the custom to other churches. — The people of State Street Church gave Rev. Dr. J. L. Jenkins a reception in the evening.

The church at Gorham rejoices in the withdrawal of Rev. G. W. Reynolds' resignation and purposes to show its appreciation by building a \$5,000 chapel.

The North Church, Cape Elizabeth, has received a communion service from Mrs. Mary Woodbury from whom it has received help before. — The church in Bridgton has received a bequest of \$500 from Royal Senter.

The young women missionaries have done their work so well that in one pastorless town the people thought they could do no better than to secure their permanent stay among them.

Under the Bond lecternship five lectures have been delivered at Bangor Seminary by Mr. Robert A. Woods of the Andover House, Boston, on Christian Sociology. They were open to the public and many attended. — A union meeting was held on Fast Day at the Second Baptist Church. Remarks were made on Christian Sociology and Practical Christianity by Rev. E. B. Bary, who presided, R. A. Woods and E. F. Pember. An appeal was made for a larger site and building for the King's Daughters.

New Hampshire.

The church in Hollis celebrated its 150th anniversary April 20 with a historical address by the pastor, Rev. S. L. Gerould, a sketch of the Sunday school and a sketch of the choir. Interesting reminiscences, prepared by Deacon Henry G. Little of Grinnell, Io., a former member, were read. The exercises in the church were preceded by a social gathering and a dinner in the Town Hall, where there was an exhibition an interesting collection of relics of olden time.

Rhode Island.

The Rhode Island Association held its quarterly meeting in Providence, April 18, with a full attendance. An exceptionally valuable exegesis was presented by Rev. W. Johnson and a sermon from the last volume issued by Dr. McLaren of Manchester was read as a model.

The quarterly meeting of the State Branch of the W. B. M. was held in the lecture-room of the Pawtucket church, April 20, at which Mrs. Marden of Marash, Turkey, gave an address. In the evening Mrs. Vaitsas of Boston gave an interesting sketch of her own and her husband's labors among the Greeks in this country. She spoke in the Union and Pilgrim Churches of Providence also during the week.

Connecticut.

The Church of the Redeemer in New Haven, Rev. W. L. Phillips, D. D., pastor, has appointed Mr. F. B. Garrison of the senior class in Yale Divinity School as assistant pastor, his chief duties being in connection with the Welcome Hall Mission. — The Congregational Union has by invitation looked into the proposed movement of the College Street Church to the corner of Chapel Street and Sherman Avenue, and has given its full sanction thereto. Already over \$10,000 have been subscribed to purchase the lot. The location is in the midst of a rapidly growing section.

The New Haven Congregational Club was addressed, April 19, by R. F. Horton of London, who spoke on *The Religious Outlook in England*, and was heartily received.

The South Church, New Britain, has published a history of its half-century of life. It is a neat paper covered volume of about 200 pages.

The Swedish Mission Church, South Manchester, Rev. John Johnston, pastor, was dedicated April 16, Rev. L. W. A. Bjorkman preaching the sermon. The building cost \$1,601 and seats 200 persons.

The society in Northfield will build a parsonage. The pastor, Rev. Joseph Kyte, has begun a series of special services and it is to be assisted by Evangelist E. A. Lawrence.

MIDDLE STATES.

New York.

The church at Roscoe has been greatly revived under the ministry of Rev. W. J. Carter. The membership has been nearly doubled since Dec. 1. — A revival is in progress in the church at Moravia, under the efficient leadership of Rev. W. H. Hampton, pastor.

The East Avenue Church of Lockport was three years old April 17. It has a property valued at \$22,000 and has raised \$17,000 for all purposes. Its membership has increased from fifty-seven to 150.

Seven new members were received at the last communion by the church in Saugerties, Rev. W. F. Stowe, pastor, congregations have nearly doubled during the past six months and new windows of the best cathedral glass have just been put into the edifice.

The Rochester Avenue Church, Brooklyn, Rev. A. F. Newton, pastor, has raised over \$800 since January for improvements on the building. — The Pennsylvania Avenue Church, organized three months ago and of which Rev. W. T. Beale is pastor, has taken possession of its new building, which will seat 200. This is temporary in its character and will give way ultimately to a permanent edifice.

At the sixteenth annual meeting of the East Church, Brooklyn, reports were read from all branches of the church work, including five circles of King's Daughters, Endeavor Society, Benevolent Society, Home and Foreign Missionary Society. — Bethesda Chapel, Rev. Charles Herald, pastor, reports 313 church members, 410 men and women wearing the blue ribbon, as a result of aggressive temperance work, a Band of Hope just started with 150 members, an Endeavor Society which has reached a membership of 120, a Sunday school which had an attendance on Easter of 1,060, of whom 108 were in the men's Bible class and 104 in the women's. — A monthly newspaper has been started in the interests of the Sunday school, benevolent and mission work of the Central Church.

Pennsylvania.

The Northwestern Association met at Corry, April 11-13. The sermon was preached by Rev. E. B. Burrows. The Puritan Church of Pittsburg Southside and the church at Concord were received into the association. Scandinavian Missionary Work was presented by Mr. Frank Neilson, Home Missionary

Work by Dr. T. W. Jones. How to Use the Bible in Revivals, The Scripture Doctrines Best Suited to Save Souls, Feed My Sheep, How We May Make Bible Study More Interesting and Enlightening to Our Congregations, Successful Sunday School Work and The Origin and Progress of Congregationalism were some of the topics discussed. The reports from the local churches and the Women's Home Missionary Union meeting were especially interesting and profitable. Resolutions were passed expressing sympathy with the family of the late Dr. J. T. Ward of Ridgway, who was one of the pillars of the denomination in the State.

LAKE STATES.

Ohio.

Cleveland Conference held its spring meeting at Brownhelm. An address of great historical value upon Congregationalism on the Western Reserve was delivered by ex-President Fairchild of Oberlin, whose boyhood home, as that of his two brothers, also college presidents, was in the little brick house next door to the church. Written reports of churches rigidly limited to three minutes filled one of the most interesting and encouraging hours of the meeting. The Sermon, Church Music, Prayer, and the People's Part in Public Worship and the Debt of City and Country Churches to Each Other were the topics discussed. As recommended by the State Association's committee on conference boundaries, Belden church was dismissed to Medina Conference.

The First Church, Oberlin, of which Dr. James Brand has been pastor for twenty years, has twenty-nine members now serving as foreign missionaries.

— The church in Huntington, which has been practically extinct for some years, recently sold its house of worship and divided the proceeds between the town library, two town churches of other denominations and several of the benevolent societies.

Rev. J. G. Paton, D. D., spent four days in Cleveland last week, speaking twice or three times a day to large audiences. His last address was at a union meeting of East End churches. — Euclid Avenue Church had the largest attendance for years at its annual business meeting. The tenth year of Dr. Ladd's pastorate closes this month, and the church was never more united and prosperous. The trustees were authorized to take steps toward enlarging the seating capacity of the building, which is not equal to the demand for sittings. — The First Presbyterian Church has invited prominent pastors of leading denominations to deliver a series of sermons upon the history of the city churches. Rev. G. R. Leavitt, D. D., has spoken in this course upon The History of Congregationalism in Cleveland.

The Congregational Club of Central Ohio discussed the question of Hawaiian annexation April 17 at Columbus. After an interesting debate a vote of the members was taken and about half favored annexation. — Rev. D. F. Harris, who has accepted the call to the First Church as associate pastor, will have charge of the St. Clair Avenue work, which will be pushed forward and a church organized at once. — The address given by Rev. Henry Stauffer on Social Purity, to a congregation of men at the Mayflower Church a few Sundays ago, has been published. A manufacturer has had a number printed to be distributed among his workmen. — The North Church has purchased a large lot about a block from its present site upon which it will erect a new chapel to accommodate the ever growing congregations.

WEEKLY REGISTER.

Calls.

BERGMANS, J. C., of Grand Island, N. Y., to Perry Ch. of Albany, N. Y.

BERRY, George E., of Oberlin Seminary, to Eagle, Neb.

BISHOP, Albert W., of Olathe, Kan., to general work for the State H. M. S. Accepts.

BRADLEY, Ernest E., to Lincoln, Mass.

BRUNEAU, Ismael P., of French Ch., Holyoke, Mass., to Protestant mission in Montreal. Accepts.

EVANS, John E., of Chicago Seminary, to Mazomanie, Wis.

HARPER, Joel, of Chicago, Ill., to be assistant pastor of First A. M. Ch. Milwaukee, Wis.

HARRIS, D. F., of Marietta, O., to associate pastor of the First Ch., Columbus. Accepts.

HOOVER, Frances T., accepts call to Rushville, N. Y.

PARKER, Charles O., of Canterbury, Ct., to Hill, N. H. Accepts.

PASKE, William J., of Park Pl. Ch., Omaha, Neb., to Rapid City, S. D.

SAGE, Charles J., accepts call to Olivet Ch., Merriam Park, Minn.

SIMON, John B., to Immanuel Ch., Montreal, Can.

SUTTON, B. A., accepts call to Clay Center, Kan.

TODD, Albert H., of Shirley Village, Mass., to Bethany Ch., Worcester.

VORCE, J. Howe, of Essex, Ct., to Enfield, Mass.

WADSWORTH, George, of Lakeland, Minn., to Buffalo Gap, S. D.

WALLACE, Robert W., accepts call to Newport, R. I.

WILSON, Samuel F., recalled to Tonganoxie, Kan.

WOOD, Samuel, of Brookville, Kan., to be assistant pastor of Plymouth Ch., Salina. Accepts.

Ordinations and Installations.

BARNETT, John H., *i.* April 11, Corry, Pa. Parts by Rev. Messrs. A. Jones, W. T. Sutherland, J. S. Ulton and W. T. Jones, D. B.

BOLLER, Benjamin F., *i.* April 19, Edwards Ch., Daviport, Io. Sermon by Rev. E. M. Vittum; other parts by Rev. Messrs. J. W. Gelser, G. R. Dickinson, T. B. Wilson and Duncan McDermid.

CLARK, Calvin M., *i.* April 19, Center Ch., Haverhill, Mass. Sermon by Prof. J. W. Churchill; other parts by Rev. Messrs. J. M. Dutton, J. D. Kingsbury, G. H. Read and J. B. Ladd.

HUNCHINSON, Walter P., *o.* April 19, East Somerville, Mass. Sermon by Prof. George Harris; other parts by Rev. Messrs. D. N. Beach, C. L. Noyes, A. E. Winship, E. S. Tead and H. H. Wentworth.

JENKINS, Frank E., *i.* April 19, Palmer, Mass. Sermon by Prof. C. S. Beardslee; other parts by Rev. Messrs. S. G. Buckingham, D. D., M. S. Howard, F. S. Hatch, H. W. Pope and C. H. Hanks.

Resignations.

ARMSTRONG, Lyman P., Oleander, Cal.

BANKS, John J., Kenduskeag, Me.

DAVIES, Thomas D., Clarendon, Vt.

DE KAY, George H., Tulare, Cal.

EDDY, William D., secretaryship of N. Y. Sunday School Association, to accept call to Norwood, N. Y.

SMITH, Zwingle H., Douglas, Wyo.

WALTON, George B., Three Oaks, Mich.

WILDEY, John E., Newport, N. H., and will go into business.

YOUNG, James C., Brooksville, Me., withdraws his resignation.

Dismissions.

MERRICK, Frank W., Neponset, Mass., April 20.

PARKER, Charles O., Canterbury, Ct., April 18.

SKINNER, Charles L., North Waterford, Me., April 6.

Churches Organized.

CONCORD, Pa., April 10. Thirty-two members.

EAST TOLEDO, O., Birmingham, April 21. Fifty-four members.

Miscellaneous.

ALLEN, Eugene V., of Bangor Seminary, will supply at Burlington, Me., during the summer.

BARBER, Luther H., received \$85 as a parting gift from the people in Vernon Center, Ct. He will reside in Ellington.

DAHLGREN, August, will visit the Swedish mission Sunday schools in Minnesota for three months under the auspices of the C. S. S. & P. S.

FISHER, Charles W., of Bangor Seminary, will supply the church at White, Me., for three months.

GREER, James of Bangor Seminary, will supply for three months at Chapel Ridge, Harrison, Me.

HARDING, Philip E., pastor at North Amherst and Brownhelm, O., was seriously injured by an accident several weeks ago, but is now out of danger.

PERRY, Alfred T., of Hartford Seminary, will continue for the ensuing year as assistant pastor in the Fourth Ch.

SMITH, S. G., of the People's Ch., St. Paul, Minn., has been appointed president of the school board.

WOOD, Benjamin C., of Bangor Seminary, will supply for three months at Rumford Point, Me.

BOSTON CONGREGATIONAL CLUB.

Rarely does a club enjoy a richer repast than was furnished to the 500 members of this club last Monday evening. Robert F. Horton of Hampstead, London, Eng., the Lyman Beecher lecturer at Yale this year, sat for a while at the board and later in a short but intense address deeply stirred the hearts of all. He set forth his conviction that we are living in the kingdom of God, which has come already, for the prayers of the Christians of nineteen centuries have not been denied. Never, he believes, has there been such an era as this, when it was so necessary for Christians and the church to see that all their beliefs and all their teachings should rest on spiritual facts which can be indisputably proved. Much that we were taught when we were young, much that our fathers held, does not fit in with the facts of today. Some of the theological systems of our fathers remind one of the dwellings of the ancient lake dwellers in Switzerland. They are unapproachable by those who walk upon the solid earth of facts. So Catholicism is defective in many points when asked, "Show us your authority for your beliefs." The creeds of our Puritan fathers suffer in some degree from the same defects. They held much truth, but few now would dare to affirm that they held nothing but the truth.

It is a difficult thing to adjust one's self or a generation of believers to new and seemingly narrower areas of foundations of certainty in religion, but it is a process which English Nonconformists are rapidly undergoing. There the leaders are coming to recognize that the only safe way and honest way for the church to pursue is to affirm belief in doctrines and facts the validity of which is demonstrable and beyond question, for God's best structures can better be built upon narrow ledges of the rock of truth than upon the broadest areas of conglomerate truth and error.

When this attitude becomes universal then the Congregational polity stands to lose the least and gain the most of any of the denominations, because such an attitude will bring men to see how Scriptural, how rational are our time-honored standards of discipleship and fellowship. A polity which recognizes that likeness to the character of Christ, or a desire and effort to attain unto that likeness, is the only test of discipleship, and that the church is simply a society of such individuals drawn together in order to live a stronger life will ultimately triumph, for it is based upon foundations which no man can shake.

Prof. Henry Drummond of Glasgow was a guest of the club and it had not been expected that he would do more than dine, be formally presented and withdraw, but the impressiveness of the large body of men, the stirring words of Mr. Horton and the cordial reception given to him when he arose, compelled him to abjure his vow, and for a few minutes he talked in the frankest and most winning way about certain phases of life in America and Scotland, with the contrasts favoring now one and now the other country. He noted with surprise and delight the freedom of thought allowed in Boston. He has learned more from Horace Bushnell than from almost any other religious teacher. Boston has a multiplicity of Christian activities which have astonished him, but when he returns to the city later he hopes to see it a model Christian municipality like Glasgow.

The speeches which followed were by pastors recently settled over local churches. Rev. I. J. Lansing of Park Street commented upon the fact that the net gain of membership in the Congregational churches of Massachusetts during 1892 was only 629, that the Sunday schools of the denomination lost 2,500 pupils during 1891-92. He believes the time for self-congratulation and talk is over and he wonders whether the clergy and the churches are paying more attention to dissection of truth than to generating and sustaining life in human souls; whether they are willing to work among the lowly as did their Master; whether it would not be well to imitate the Protestant Episcopal Church and multiply pastors, and cease expecting one man to do the work of a modern, aggressive city or town church? Rev. C. T. H. Crathern of the First Church, Charlestown, dwelt upon the necessity of faithful, courageous preaching as a factor in successful church work. Rev. Dr. A. W. Archibald of Hyde Park described the wonderful development of Congregationalism in Iowa, from which State he has recently come. Rev. C. R. Brown of Charlestown gave a sensible, racy plea for more parish visiting by men, less of it by clergymen and women, and an injection of more virility into modern church life. "You can't be tied up with white ribbons and sachet bags if you are going to preach the gospel of Christ." Rev. W. E. Barton of the Shawmut Church also believes that the church should be "all things to all men," not "some things to some women." He gave an interesting account of the founding of the Western Reserve, and the tactical mistakes of its pioneer Congregationalists in allowing their "Congregational milk to be turned into Presbyterian butter."

THE WOMAN'S HOME MISSIONARY ASSOCIATION.

The semi-annual meeting was held, April 19, at the Tabernacle Church, Salem. After the opening exercises Mrs. D. S. Clark gave the welcome in the name of the Salem churches, and Mrs. Goodell, the president, responded for the association. Mrs. Joseph Ward of Yankton, S. D., spoke of the first things in building up the work in the West, the future of a State depending so largely on the influences that shape its communities while they are plastic. An account was given of a temperance campaign in which the women's vote was 200 to 0 in favor of no license, and the day was carried by the organized efforts of the church and workers that are supported or helped by home missionary money. Miss Dox, who was expected to speak on Life and Work Among Mexicans, was ill and unable to be present. In her stead Mr. G. M. Herrick of the N. W. E. C. told of his visits to the missionaries and teachers in New Mexico and of the work they are doing in training the children for citizenship.

Miss E. H. Short gave a practical and suggestive talk on interesting children in home missionary work. Special gifts needed by the worker among children were enumerated: (1) A gift for missionary mathematics—she must be able to calculate the time saved by interesting the children instead of waiting till they are grown, when much more must be expended to arouse their interest. In this way Lois and Eunice saved Paul's time by training Timothy so that Paul had only to stir into flame the fire already kindled. (2) A gift of tongues, to be able to translate into the simple language of a child the stories of missionary

work. (3) The inability to analyze too closely the motives of children, as in fearing that they go to the mission meeting for the supper instead of for the truths taught. "It is sown a natural body" and the time has not come to apply full resurrection standards. (4) The ability to utilize all common, everyday means. (5) The inability to discern the difference between home and foreign missions. The children will not find the difference unless they are told. Finally, the question is not how to interest the children. The interest is there. The question is how to put the grown-up interest in sympathy with it.

A helpful paper on the Six National Home Societies was read by Mrs. Grace G. Gale, giving a summary of the work on each. During the lunch hour refreshments were served in the Sunday school rooms. The afternoon session opened with a report by Miss M. B. Means of the Boston Alliance, an organization of auxiliaries of the W. H. M. A., which includes sixty-three churches in its limits. Miss E. H. Stanwood brought the greetings of the Woman's Board, and in a short address inspired new enthusiasm for saving America to save the world. The meeting closed with a devotional half-hour under the direction of Mrs. J. L. Hill. One feature that added much to the enjoyment was the brevity of all the parts, without exception.

LYMAN BEECHER LECTURES AT YALE.

Rev. R. F. Horton continued his lectures last week at Yale Seminary. An abstract follows: There has sprung up, without Scriptural authority, a usage that identifies the Bible and the word of God. Biblical authors did not claim that what they wrote was written by God. Jeremiah trusted the judgment of the believer to distinguish what was spoken by the Lord through him from what was spoken by him to the Lord. Identifying the Bible and the word of God is above all else responsible for skepticism. The Bible contains passages that are a kind of blasphemy if from the mouth and finger of God. One does only harm when he calls what is characteristically human characteristically and authoritatively divine.

The Bible is the sacred, inspired record of the word of God which came during the ages to chosen leaders of a chosen people; to that person who embodied the word and to His immediate associates who, testifying to Christ, testified to the immediate potency of the word. If in our day we would hear the word of God we should study to assimilate the word given to the fathers, to know what the Bible does and does not contain and to make it the door through which we pass into the open vision of God. The Bible should be the center of the preacher's intellectual life. The book will never be superseded. New truths, springing from its germs, will but interpret the old.

The Bible should be studied in at least six ways. Simple concordance work is invaluable. One is not likely to apprehend aright what the "word of God" means, to see how inapplicable it is to the whole Bible and yet that it does come, until he has compared the usage of the expression in the different Biblical books. Then the different books should be taken up, each as a unit. One wants to tell the beads in a rosary before he locks it round his neck and clasps it to his bosom. The books have each a distinct ring, even those of the Hexateuch that were finally compiled by a single hand. But study of books and topics should go along with study of the whole Bible. To bury one's self in one valley or a few pastures does not suffice. He is a one-sided minister who is more than twelve months from any part of the book. Study in the original tongues requires faithful work that none but angels see, but it is needed and it tells. Critical study is, just now perhaps, even more im-

portant than any yet mentioned. No field of knowledge has given more remarkable results than faithful work here. Some ministers shun it and act as the woman who, going away from a lecture on Darwinism, said to her daughter: "Let us hope, my dear, it is not true, and if it is let us hush it up." Mr. Horton remembers a young man who long ago went to him eager for help and turned away sadly when the preacher said he believed Moses wrote the Pentateuch. The incident taught him that he must not be a poorer scholar than those he sought to help. Lastly, and most important, is the devotional study of the Bible, which criticism will never make less the manna from heaven. Here lies the supreme value of the book.

Impossible as it might seem to exaggerate the importance of the Bible, this has yet been accomplished by the ingenuity of men. It has not only been called the word of God but the only word of God. This is superstition born of indolence. The travail through which holy men of old received the word is said to have been vicarious, to save us trouble. We need not approach the sacred mountain nor go away into Arabia. But there is no proof that the word of God is confined within the Bible, which is all important but not all that is important. The Bible is the most complete revelation, but one function of it is to open our eyes to other outside revelations. Inspiration did not cease when the canon was closed. The apostolic utterances came to an end and there was reason to gather together the testimony of those contemporaries who had seen the Lord. We can detect the work of God in Origen and Tertullian, surely in the hymns of St. Bernard if in the song of Deborah, and so, too, in Maurice, Robertson and Bushnell in our own time. Our century has revived the study of comparative religion, following the thought of the early fathers. This study has modified a contracted view. We find among dwellers by the Nile, 4,000 B. C., songs and hymns to God that we might use today. We no longer say that our religion is from God and none other is, but that ours has Christ, the fountain of perennial power for men.

The whole word of God is not contained in the works that are avowedly religious. The Bible itself contains history and philosophy, opens with a poem on creation. Paul stops in the most elaborate of his theological discussions to bespeak the voice revealing God in nature. They who shut their minds against proved science shut them against the word of God, and when they do so in the name of the word of God they add blasphemy to ignorance. We can explain the truths of our poets only by attributing them to God, even the truths of those who have stained their white singing robes and thrown their laurel crowns in the dust. Goethe, as a man, is more Hellenic than Christian, but as a poet he has said things we can but acknowledge as coming from God.

Poetry has beyond question again and again revealed the meaning of the written word where the theologians have failed. Men saturated with the truths revealed in these latter times return to the study of the Scripture, and to their quickened sight still more light and truth break forth from the holy word itself. The writings of the fathers have made many a Bible passage a house hung with the spoils of the conquered and the votive offerings of the conquerors. History, literature, philosophy cause new light to break forth from the Bible. The higher criticism has shed new light. It has brought losses and gains. What has been lost was merely fiction; what has been gained is truth. The higher criticism is strictly a light that has broken out from the Bible itself. It was study of the original documents that led to a recasting of the narrative. Our children will read the Bible history with new eyes, deeper faith and love.

The effectiveness of a man's ministry will be in proportion to the degree in which the word of God comes to him. Samuel Rutherford spent hours in the woods alone, pacing up and down in the exercise of prayer. People came from great distances ostensibly to hear Rutherford, but it was really to see Jesus. The effects of the man's ministry were decidedly independent of his eloquence. So it has always been—Moses was not eloquent and Aaron was; Jeremiah was not and his opponents were. Paul was not eloquent while Apollos was and was mighty in the Scriptures also, but Paul received and delivered more of the word of God than did Apollos.

There are three ways by which the word of God is received—study, meditation and prayer. The prophets of Israel studied into the social and political life of the people, to whom they became eye, ear and tongue. Amos was a social reformer and repudiated the title of prophet. The false prophets were often those too unobservant to read the signs of the times—signs to which the insight of the true prophet penetrated. There were, indeed, those false and mercenary at heart, but there have always been others, wishing to be and to defend the true, who have been false prophets through ignorance. Some of them make it a point to keep outside the social and political life in which their lot is cast; some refuse to read any book but the Bible, and become true prophets of the age of Moses or the Maccabees, but false in their own time. The word in the Bible plays about lament facts known at the time. The history of the Anglo-Saxon race is as divine as that of the Hebrews. The age waits for prophet patriots, with deep love of country, to see God's guidance and lead the people in His ways.

The preacher must have some independent bent in his study. Mere desultory reading, followed by a rapid decline into anecdote, is the bane of preachers. Too often the preacher becomes an indolent reader and even in study of the Bible follows any commentator at hand. The man who hears the word of God today must be on the alert, knowing something of all things and all of something. All his faculties must be full of activity. When God wishes an instrument to play some high music He does not want to find the best stops out of use and the organ swell and pedals never finished.

Along with study the preacher needs meditation. Study is contemplation of things seen, meditation the contemplation of things unseen. The minister must live inwardly near God if he would point others to Him. Meditation is not passive but active, does not follow the path of least resistance but presses on its way, past all obstacles, steadfastly setting its mind on God, the moral law and the life apprehended in Christ. The divine meaning of night is that it shrouds the senses and leaves the mind in quiet to be carried into the depths and find God. Sometimes, at dead of night, there has been heard in London the cry of wild ducks passing melodious over the great, silent city. There are voices of the spirit that can be heard only in quiet; to them busy men are insensible. Unless their melody is to go forever unheard the seer must listen for them in the silent hours and give to the world what he hears.

To study and meditation must be added prayer. Prayerless study may make an erudite or an eloquent man, but it cannot make a preacher. Much reading may make a popular preacher, but much prayer will make a powerful preacher. The word of God is not a collection of written truths, or of principles to be applied as new cases arise, but a vital energy passing from God to men at a given time in a given place. For its reception the soul must pass up to God like the great feelers of a plant reaching out for nutriment. True prayer is arduous and few will attempt it,

but the men who find God are those who pray.

M.

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 1, 10 a. m. Subject: The Place of the Revival in a Congregational Church. Speaker, Rev. W. E. Barton of Shawmut Church, Boston.

THE LADIES' PRAYER MEETING, in the rooms of the Woman's Board of Missions every Friday at 11 a. m. WORCESTER NORTH CONFERENCE, Templeton, May 2, 2.

YOUNG MEN'S CHRISTIAN ASSOCIATION, Thirtieth International Convention, Indianapolis, May 16-14. WORCESTER CENTRAL CONFERENCE, Shrewsbury, May 9.

BROOKFIELD CONFERENCE, Hardwick, May 2, 3. HOLLIS ASSOCIATION, Pilgrim Church, Nashua, N. H., May 2, 10 a. m.

NORFOLK CONFERENCE, First Church, Stoughton, May 2, 9:30 a. m.

INTERNATIONAL YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS. Two Biennial Convention, Toledo, O., May 27-30. Speakers: Dr. Thomas C. Hall, Prof. Graham Taylor, Mr. L. D. Wishard, Dr. J. H. Brookes and many prominent workers and association members.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches with Sabbath supplies, stated supplies and candidates for pastorates. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. J. W. Wellman, 117 Summer Street, Malden, Mass.

THE CHICAGO CONGREGATIONAL MINISTERS UNION after April 10 will meet in the Y. M. C. A. Building, 148-150 Madison Street, at 10:30 a. m. Mondays. The removal from the Grand Pacific Hotel is made necessary on account of World's Fair visitors. Visiting brethren will please note the change.

H. T. SELL, Chairman Business Committee.

STATE MEETINGS.

Any additions should be sent to us as soon as possible.

Montana,	St. Louis,	Tuesday, May 2.
Missouri,	Great Bend,	" May 2.
Kansas,	Kingfisher,	Thursday, May 4.
Oklahoma,	East Orange	May.
New Jersey,	Toledo,	Tuesday, May 9.
Ohio,		Tuesday, May 9.
Southern Cal.,	Ridgwayville,	Tuesday, May 9.
Arkansas,	Canton,	Monday, May 10.
Illinois,	Boston,	Tuesday, May 16.
Massachusetts,	Patchogue,	Tuesday, May 16.
New York,	Muscatine	Tuesday, May 16.
Iowa,	Huron,	Tuesday, May 16.
South Dakota,	Owosso,	Tuesday, May 16.
Michigan,	Kane,	Tuesday, May 16.
Pennsylvania,	Douglas,	Thursday, May 25.
Wyoming,	Pawtucket,	Wednesday, May 31.
Rhode Island,	Montpelier,	Tuesday, June 13.
Vermont,	Rockville,	Tuesday, June 20.
Connecticut,	Brunswick,	Tuesday, June 27.

BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 12. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 11 Congregational St., Boston. Canonion S. Ward, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent; Office in New York, 151 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 30 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

THE NEW WEST EDUCATION COMMISSION.—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles R. Blinn, Secretary, 15 Washington St., Chicago, Ill. William H. Hubbard, Treasurer. The Bookers, Chicago, Ill. Boston office, 29 Congregational House. George M. Herrick, Field Secretary; Miss Luisa A. Manning, Agent-in-Charge.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—J. A. Hamilton, Sec.; E. A. Studley, Tres.; J. L. Mails, Field Sec., Congregational House, Boston; T. V. Gardner, W. Sec.; C. S. Harrison, W. Field Sec., office 151 Washington St., Chicago, Ill. Aids needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

CONGREGATIONAL SUNDAY SCHOOL & PUBLISHING SOCIETY.—Rev. H. W. Boynton, President. Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House, Copley Square, 151 Washington St.; Cleveland, 151 Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall Street, New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance among sailors; and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASE, President.
REV. W. C. STITT, Secretary.
W. C. STUMES, Treasurer.

A SELF-CONSTITUTED UMPIRE.

Probably most of the corporate members of the American Board have received copies of the postal card referred to below by our correspondent. We are unable to answer inquiries concerning it, but if any members of the board wish to announce to the public their decision on this question before the board has opportunity to consider it, we presume they will be accommodated in the *New York Independent*, where the names of those who do not consider the postal card an impertinence may soon appear.

Did you ever happen to hear of a man by the name of *Bouen, Henry C.*? I have received a postal card with his name printed at the end of it. He addresses me "as a corporate member of the American Board"—my proudest distinction. He makes a motion, seconds it, renders it undebatable (after he has had his say), puts it and proposes to declare the result, I presume, in a New York newspaper. He, who is neither a member of the board nor a Congregationalist, calls a meeting, acts as president and secretary, and pretty much everything else, and so saves 230 busy gentlemen a vast deal of time, trouble and expense. Why isn't it a good thing? If I were sure that he did this "under the instructions of the board" I should go into it heartily. But as it is I have just written the gentleman that "as a corporate member of the board" I decline to answer his question.

A MEMBER.

Every man must think for himself, since every man must give account of himself to God. In speculative matters a Christian can only submit so far as his judgment shall be convinced. This is that grand principle of every man's right to private judgment in opposition to implicit faith in man on which Calvin, Luther, Melancthon and all the ancient reformers at home and abroad proceeded.—John Wesley.

Notices.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 88, Boston. Post office address, Box 162.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December 1827; chapel, 28 Hanover St.; captain, Capt. S. S. Wickenden; maintains loan library, and religion reading to vessels, and distributes clothing and other necessaries to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 28 Hanover Street. Contributions to sustain the work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALFRED N. MCKEEZIE, D. D., President.
GEORGE GOULD, Treasurer.
BAZIA S. SNOW, Corresponding Secretary.
Congregational House, Boston.



and a Double Plate Closet; a drawer for serviettes, a lined, partitioned drawer for small silver and a drawer for doilies, etc.

Above is the full board, backed by a large mirror, with half-shelves on each side. The whole design is charming, and will delight a taste which rightly prizes the simplicity of the later 18th century designing.

Paine's Furniture Company,
48 CANAL STREET { South Side Boston
& Maine Depot.

Deaths.

COYLE—In Bloomfield, N. J., April 19, David S., father of Rev. J. P. Coyle of North Adams.
DOOLITTLE—In New Brunswick, N. J., April 18, Rev. Theodore Doolittle, D. D., aged 39 yrs. He was an associate editor of the *Christian at Work* and a professor of rhetoric and metaphysics in Rutgers College.
LANGWORTHY—In Fairmount, N. J., April 22, Sarah, widow of the late Rev. Isaac F. Langworthy, D. D., of Chelsea, aged 71 yrs., 9 mos. Interment at New Haven, Ct.
MONROE—In West Medford, April 11, Mrs. Mary A. Monroe of Bedford, aged 83 yrs., 11 mos.
SHARP—In Riverton, N. J., April 17, Howard Rosseel, son of James C. Sharp of Dorchester.
STEARNS—In Newton Centre, April 26, Rev. O. S. Stearns, D. D., aged 76 yrs. Since 1868 he has filled the chair of Old Testament interpretation and Biblical literature at Newton Theological Seminary and was one of the most distinguished scholars in the Baptist denomination in New England.
SYMONDS—In Rome, Italy, April 19, J. A. Symonds, the eminent English writer on art and letters, aged 52 yrs., 6 mos.

MISS CORNELIA EDDY.

After a brief illness Miss Cornelia Eddy entered into rest March 24, having fought a good fight, having finished her course, having kept the faith. She was born in Granville, Mass., in July, 1839, and during the years of her early girlhood lived with her parents in Stoughton, Mass., in Turner and Kennebunkport, Me., and in Guilford, Ct., and came to North Bridgewater, now Brookline, Mass., in 1859, where she taught in the public schools and an academy then existing, and afterward graduated from Mt. Holyoke Seminary in 1859. After three years' experience as a teacher, two of which were spent in Westerly, R. I., and one in North Bridgewater, she became a missionary teacher in an Indian orphan asylum at the Cattaraugus Reservation in New York, where she remained three years, pursuing a work in which she took great delight.

From this time she became a more directly religious character, and when later she became a teacher in Beverly, Mass., she identified herself with the spiritual needs of those who came under her influence, and in after years she had great satisfaction in knowing of the spiritual growth of some whom she was permitted to lead to Christ.

Miss Eddy was connected for three years with a young ladies' seminary in Painesville, O., modeled after Mt. Holyoke. From there she went to Houghton Seminary, Utica, N. Y., and later removed to the Pacific coast, teaching in the Mills Seminary at Oakland, Cal.

In all these places her Christian traits were recognized and her spiritual power was apparent. Returning from California, she resided two years in Hartford, Ct., after which she went to Kalamazoo, Mich., as principal of a young ladies' seminary, which was the last public work undertaken by her.

The needs of a mother, who was left alone, appealed to her and she came to Brockton, where the last twelve years of her life were spent. She was led to the work of the Lord at opportunity offered, identifying herself with moral reforms undertaken in the city, as well as with the work of the church with which she connected herself. She was characterized by unusual executive ability and strength of purpose, by extreme conscientiousness and great humility, and, above all, by absolute unselfishness and a passion to attain unto the measure of the stature of the fullness of Christ.

RHEUMATISM IN FIVE SENTENCES.—Rheumatism is now recognized as a disease that is caused by disordered blood.

It cannot, therefore, be permanently cured by local applications any more than the water supply of a city can be improved by work done on a yard hydrant.

Drs. STARKEY & PALEN's Compound Oxygen is the most natural and effective blood purifier known.

Their treatment carries, by inhalation, a helpful excess of oxygen to the lungs, which are thus naturally and immediately enabled to purify a larger amount of blood.

The extreme reasonableness of this treatment would make it worth a trial if only just discovered; but it has been doing the thing for more than 23 years, and relieved rheumatic sufferers by the hundred are glad to tell present sufferers about it. Address Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia or Chicago, San Francisco, New York, and Toronto, Ont.

"Up-to-Date."

The man who would enrich his stock of "cleverisms" may add this latest definition of an unfashionable woman: "One who faithfully preserves all the exterior ignorances of life."

Such a woman will not be interested in this "up-to-date" Sideboard, but there are many others whose instant interest can be commanded. For this is quickly seen to be a departure from all existing styles.

It is really a modification of the old French Dresser revived today on the lines of the modern Buffet. There is a Cellarette, a Linen Closet



Miss Estella Stewart
Springfield, Mass.

Honest Advice

For An Honest Medicine

Canker in the Throat and Stomach—
Headaches—Cured by HOOD'S.

"Thinking my testimonial may be of help to some suffering as I have, I want to write what Hood's Sarsaparilla has done for me. A few years ago I was obliged to give up a good position on account of canker in my mouth, throat and stomach, causing me such agony I

Could Not Eat, Sleep or Talk

in comfort. After over a year of such suffering with canker and of a scrofulous trouble, a friend urged me to take Hood's Sarsaparilla,

Hood's Cures

which he believed saved his life. I began to take the medicine; in three days I was very much better, and after taking two bottles was

Entirely Cured of the Canker

and never was troubled again with it. I also improved very much in general health. Hood's Sarsaparilla gave me a good appetite, kept the bowels in good condition, gave me good sleep at night. I have also been subject from childhood to

Severe Headaches,

but now when I have one coming on, I can break it up in two hours by taking a few drops of Hood's Sarsaparilla every twenty minutes. Since taking

Hood's Sarsaparilla

I do not have that tired feeling and can eat three square meals a day, and all kinds of food without any bad feelings afterward. I can honestly recommend it as an honest medicine, and advise all to try it." ESTELLA S. STEWART, 118 Quincy Street, Springfield, Mass.

Hood's Pills are the best after-dinner Pills, assist digestion, cure headache. 25c.

One
Hundred
Dollars

Will purchase a "Gentleman's Watch," which we guarantee to be the best possible time-keeper for the money. It is made in 18 kt. case, stem-winding, adjusted, with parts interchangeable, and bears our name. It is equal in style to the most expensive grade, and has proved all that we claim for it.

BIGELOW, KENNARD & CO.,
511 Washington, cor. West St.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in the *Congregationalist*.

EDUCATION.

— Dr. A. J. White of New York City, Yale '46, has promised to build a new dormitory for his *alma mater*, which, it is said, will cost \$150,000.

— Mrs. Sarah E. Perkins, widow of the late Henry A. Perkins, bequeathed to the Hartford Orphan Asylum \$1,000, to Berea College, Kansas, \$1,000, to Hampton Normal School \$1,000. A sum amounting to \$12,000, left in trust to a daughter of Mrs. Perkins, will ultimately go to the A. H. M. S.

— From personal knowledge we can heartily commend Rev. Edward Benner's Home School for Boys at Wellesley, Mass. For health and attractiveness the location is one of the best. Mr. and Mrs. Benner are well qualified by education, experience and sympathy with boys to provide for them both a good home and a good school.

CHRISTIAN ENDEAVOR NOTES.

A society has been organized in connection with the American Church in Paris.—The time for holding the International Epworth League Conference has courteously been changed so as to avoid a conflict in date with the Montreal Convention.

At Michigan's recent convention the number of members in the different societies in the State was reported as ranging from three to 300. It is believed that 522 have been led to Christ through the agency of the societies during the past year.

The Illinois Union has arranged this plan for arousing interest in missions, both foreign and home: a list has been made of speakers and of themes. Any society in the State can secure one of these speakers by making application, paying the speaker's expenses and carrying out the conditions required. On the Sunday when the address is to be given, missionary sermons are delivered by the pastors in the morning, in the afternoon there is a prayer meeting for workers, and in the evening the

missionary mass meeting is held, all the societies in the town uniting in carrying out the plan.

The Montreal Convention will open on Wednesday night, July 5, with meetings in four of the largest churches in the city, a prayer meeting of an hour being followed by an address. Thursday afternoon will be devoted to junior work, with addresses by Rev. Wayland Hoyt, D. D., of Minneapolis, Rev. H. N. Kinney of Winsted, Ct., Miss Kate H. Haus of St. Louis and Rev. J. W. Cowan of Tabor, Io., the first pastor to organize a junior society. Rev. C. P. Mills of Newburyport, Mass., will speak on Senior Societies. The annual addresses of President Clark and Secretary Baer will be given on Thursday evening. The speakers expected for the four meetings on the opening evening are Rev. T. L. Cuyler, D. D., Rev. J. W. Chapman, D. D., Rt. Rev. M. S. Baldwin, D. D., Bishop of Huron, and Rev. F. M. Bristol, D. D., of Chicago.

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is now as essential to a lady's boudoir as a dressing case. The **WHITING PAPER CO.** recognize and meet the demand most fully. Their **Standard Linen** and numerous other styles of paper are correct for society use. They are the largest manufacturers of fine stationery in the world. You can see an immense variety of these papers at your stationer's. If he does not have them ask him to write to us for them.

**WHITING PAPER CO.,
HOLYOKE, NEW YORK and PHILA.**

**2 MILES FROM CHICAGO'S SOUTHERN LIMITS.
25 MINUTES RIDE FROM THE WORLD'S FAIR ON THE ILLINOIS CENTRAL RY.**

HARVEY

TWO NEW FACTORIES Just Located by THE HARVEY LAND ASSOCIATION.

16 Factories in Harvey. 14 factories now in active operation. Just located. The Car-Wheel Works of J. H. Whiting (to occupy 5 acres). The Detroit Foundry Equipment Co. (to occupy 5 acres). These plants to begin building at once.

The 16 factories at Harvey, the 200 new buildings now under construction, the completion of the Chicago Central, besides the Illinois Central, the Calumet Terminal, the Chicago & Grand Trunk and Big Four Railways, together with Harvey's great natural advantages, insure a speedy increase in the value of Harvey Lots.

BUY NOW AND BUY WHERE A PROFIT ON YOUR INVESTMENT IS ASSURED.

When you come to the World's Fair, visit Harvey and make our office at Harvey your post office. Your friends may direct their letters to you "care of the Harvey Land Association, Harvey, Illinois." You will find a reading room with all conveniences for answering your letters and an attendant to give information.

You will find a number of Temperance hotels and private houses where you may stay, and away from the temptations for your boys who come with you. Correspond with the Harvey Land Association in regard to your traveling expenses being paid in case you purchase their property. Write for maps and the history of Harvey, and why a profit is to be made by those who purchase property from The Harvey Land Association, the founders of Harvey.

Address,

THE HARVEY LAND ASSOCIATION,

819 "THE ROOKERY"

217 La Salle St., CHICAGO.

Mention this paper.

You would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

Pittsburgh. GEO. A. MACBETH CO.

DRY Leather wants Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swab and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

Good living

doesn't come from riches. It comes first, and brings riches. While the poor man walks, he will stay poor. His prosperity begins when he rides, and eats a good dinner, and carries a good watch. A "poor" watch is the very badge of poverty, worse than none; but either condition is too expensive for a poor man: he can't afford to lose the time of day. Keeping that under his thumb, he may yet be wealthy. Then comes true economy: diamonds for his wife; a man to guard them. But still, for his own pocket, the same trusty watch that "made" him: the quick-winding Waterbury.

All styles at all jewelers. \$4 to \$15.

34

ALABASTINE



Is recommended by the Michigan State Board of Health for its sanitary qualities.

WALL PAPER IS OFTEN POISONOUS, kalsomine calc's and Rub's off.

ALABASTINE is a dry powder ready for use by adding cold water. Can be applied on by any brush. When painting your ceilings and walls combine health, beauty and economy by using Alabastine.

1 yd. of wall coverings for 1 cent. Send for sample card. Kalsomine Paper or Paint, Makes Paper Porous, Pretty coating.

White and 12 beautiful tints shown on sample card. Send for sample card with full information. N. E. BRANCH ALABASTINE CO., 149 High St., Boston.

Alabastine is Pure.

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R WONDERFUL PREVENTIVE. L Anti-Mus Keto MOSQUITOS, Flies and all other Insects. ABSOLUTE Relief from these Torments. REFRESHING PERFUME.

FOR SALE BY ALL DRUGGISTS
Prepared only by
Robert Low's Son, Ltd., 17 Cedar St., N. Y. L

THE BUSINESS OUTLOOK.

The past week has witnessed the first inroad upon the \$100,000,000 gold reserve for the redemption of the old "greenbacks" since that fund was established. On a single day recently over \$6,000,000 gold was exported from the country. The balance of foreign trade is still running heavily against this country; in the three months to March 31 there has been an excess of imports of merchandise of \$62,000,000, while in 1892 there was an excess of exports of \$54,000,000, and there is no sign that there will be any early reversal of these enormous unfavorable balances. The stock markets have gone into convulsions and, more important, a large steel company, doing a thoroughly legitimate and supposed profitable business, with a capital of over \$10,000,000, has been forced into a receivership. Such a catalogue of events is calculated to awaken deep, serious thought.

This country employs credit to a tremendous extent. So long as general confidence exists in the national ability to easily liquidate all credits in gold, or its equivalent, no trouble need be feared from this free use of credit. Let doubt and suspicion of this ability to liquidate once gain a foothold and this free use of credit at once becomes our greatest danger and enemy.

The business community is today fairly alarmed at the prospect of being obliged to suffer a wholesale liquidation of credits. Because of a very heavy foreign trade balance, and because for two reasons the Europeans will not at present allow us to settle those balances in notes, bonds and other evidences of indebtedness, our national fund of gold is being seriously reduced by shipments abroad. This reduction of the visible supply of gold has been going on for three years; it has, up to date, increased, rather than diminished, in volume.

The administration has declared its purpose to maintain the parity of the two metals and the paper money representing them. That is, the Government, with a stock of about \$100,000,000 gold proposes to maintain the parity of say \$345,000,000 legal tender notes, \$130,000,000 treasury notes and some 350,000,000 silver dollars or representative certificates. Practically the demand liabilities are the first two items, or a total of \$475,000,000.

Such are the facts of the situation. Secretary Carlisle has made a statement, already famous, recognizing the gravity of the position of the Government. But he has been seriously misinterpreted. He reiterated the intention of the Government to maintain the parity of the various kinds of currency. But by inference he made a powerful appeal to the bankers of the country to accept as large a share of the present burden as possible. This they might do either by supplying gold for export out of their own vaults—at least to a considerable extent—or by exchanging their gold at the Treasury for other forms of currency, and so increase the supply of gold in the Treasury.

The attitude of the bankers is of great importance. If they rally to the support of the Government the present crisis may be safely tided over and Congress given a chance to provide a sufficient remedy against present ills, for eventually it is Congress alone which can change the tide.

But if the Treasury is hard pressed and can do no better there will still remain the opportunity to make an issue of bonds, and in that way replenish the stock of gold. If it is necessary to take such a step in order to make the Treasury promises good till Congress can assemble, no doubt such a step will be taken.

Meanwhile, as the Government shall go ahead and allow its stock of gold to be withdrawn, as the exports of gold shall continue, and until the announcement of a bond issue, money will become tighter, lenders will call in their loans and business will suffer.

While organizations for the purpose of securing higher remuneration or better profits are lawful and proper, no organization can or should be allowed to claim greater rights or superior privileges than belong to the individual. One of the most serious dangers that menace society today lies in the prevalent theory that many persons united in an organization have rights superior to those possessed by one, a theory whose logical results would subvert all liberty.—*Railway Age*.

Any church having twenty-five copies of *Laudes Domini*, edition of 1884, to spare will find a worthy and appreciative recipient in the struggling little frontier church at Nogales, Ariz., whose pastor is Rev. J. H. Heald.

Financial.

Irrigation

is of immense importance to you, whoever you are, wherever you are, if you choose to profit by it.

Better than rain; the sun and air and soil combine to make it better than rain; the farmer gets it when and where he wants it—this part dry and that part wet.

Irrigation costs as much for grain as for fruit; but the southern fruits pay best. Skip grain and grow fruit; or invest in irrigation for oranges lemons prunes figs grapes almonds etc in Southern California.

A \$50 share of our stock costs \$50 now; it will be worth \$500, if all goes well, in three years—perhaps before the first dividend.

Pamphlet free; and map goes with it.

THE COLORADO RIVER IRRIGATION CO.
66 Broad Street, New York.

8% FIRST GOLD MORTGAGES City and Farm loans
Send for references. HIGHEST SAFE INTEREST.
Address Tacoma Investment Co., Tacoma, Wn

Financial.

How Shall I Invest My Money?

S Our little book is sent free. It will help you whether you have little or much.

The Provident Trust Co.

35 Bromfield St.
Boston, Mass.

Please mention the *Congregationalist*.

MUTUAL HOME IMPROVEMENT CO.

CAPITAL FULL PAID \$100,000.

YOUR IDLE MONEY WILL EARN We issue Trust Certificates guaranteed by assets amounting to more than \$100 in assets. On these certificates we pay 6 percent per annum, payable semi-annually. The certificates are issued in terms of \$1, \$2, \$5, \$10 or \$25, as to suit. **LARGE RETURNS** The interest is paid semi-annually during the term for which the subscription is made and at the end of the term the principal sum, together with its PRO RATA share of one-half of the profits, is returned on the surrender of the certificates. Address

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8% FIRST MORTGAGES on improved property, interest payable semi-annually in Gold & Guaranteed. Conservative appraisals and certified photographic views of the securities mailed Free. Unquestionable references. Write for particulars. The No. American Finance Co., Minneapolis, Minn.

OREGON THE BEST FIELD FOR INVESTMENT

In the United States.

Present growth of Portland is ahead of any city in the United States in proportion to its size. Wholesale trade \$138,127,000; Banking Capital \$15,846,363.00. Building now under construction \$3,604,000.00. We have a plan for the employment of capital in best investments. Oregon, in the opinion of the experts, is the best field for investments of \$25 and upwards, absolutely safe and remarkably profitable. Send for full information and Bankers' references. Eugene D. White & Co., Portland, O.

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Western Properties Managed, Rented and Sold.

More than \$2,500,000 of Mortgages are now in our care for Eastern Banks, Bankers and individuals. Our Cash Capital of \$500,000 guarantees Safety and Responsibility. Charges reasonable. Send for Circulars and references.

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A New Principle applied to Consumption

And diseases of
THROAT and
LUNGS.

Report of Medical
Commission showing
results hitherto unknown and
impossible
by prevailing
methods,
also illustrated
folders and ad-
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A WINTER and
SUMMER
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of peculiar excel-
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separate sanitar-
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by strictly regu-
lar physicians.

A
Two Week's
Stay
will prove super-
iority over any
climatic change.

Sterlingworth Sanitarium, Box 126, Lakewood-on-Chautauque, New York

OTHER CHRISTIAN WORK.

We called attention, in our issue of March 30, to the forthcoming meeting of Christian workers for the purpose of organizing an Open Air Mission. The gathering was held at the Y. M. C. A. Hall in New York, April 17, and the attendance far exceeded all expectation, many being obliged to stand. Rev. R. A. Torrey, superintendent of Moody's Bible Institute, presided, and Rev. E. H. Byington, whose book on open air preaching has attracted wide attention, stated the precise aim of this new organization, which is, briefly, to bring in touch with each other all who are engaged in various forms of out-of-door effort here in America. A constitution was adopted which provides for an extension of the idea by means of printed matter, conferences and the formation of branch societies. Both men and women are eligible to membership, active members contributing an annual fee of one dollar, associates two dollars and others who are interested in the movement five dollars or more. Letters were received from thirty-two States and from Canada, representing all the prominent denominations. Among the speakers were Rev. J. C. Collins of New Haven, Mr. Schevira, Evangelist Telford and Rev. A. C. Dixon of London and others eminent in Christian activities. The organization begins auspiciously and will doubtless become an important factor in evangelizing agencies. Applications for membership should be made to the secretary, Frank H. Marston, 21 Water Street, Brooklyn.

The Y. M. C. A. of Albany, Ore., has just dedicated a building which is the first to be erected in the State.

"IN THEIR OWN RANK"
Columbia
Bicycles
Must Lead

Their **guaranteed** excellence, positive durability, **superlative** beauty, put them in the front rank, and **kept** them there.

Columbia book free at Columbia agencies, by mail for two two-cent stamps. Pope Mfg. Co., Boston, New York, Chicago, Hartford.

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In. Paint

the best is cheapest. Strictly Pure White Lead is best; properly applied it will not scale, chip, chalk, or rub off; it firmly adheres to the wood and forms a permanent base for repainting. Paints which peel or scale have to be removed by scraping or burning before satisfactory repainting can be done. When buying it is important to obtain

Strictly Pure White Lead

properly made. Time has proven that white lead made by the "Old Dutch" process of slow corrosion possesses qualities that cannot be obtained by any other method of manufacture. This process consumes four to six months time and produces the brands that have given White Lead its character as the standard paint.

"ANCHOR" (Cincinnati)
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"ATLANTIC" (New York)
"BEYMER-BAUMAN" (Pittsburgh)
"BRADLEY" (New York)
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"COLLIER" (St. Louis)
"CORNELL" (Buffalo)
"DAVIS-CHAMBERS" (Pittsburgh)
"ECKSTEIN" (Cincinnati)
"JEWETT" (New York)
"KENTUCKY" (Louisville)
"FAHNESTOCK" (Pittsburgh)
"LEWIS" (Philadelphia)
"MORLEY" (Cleveland)
"RED SEAL" (St. Louis)
"SALEM" (Salem, Mass.)
"SHIPMAN" (Chicago)
"SOUTHERN" (St. Louis and Chicago)
"ULSTER" (New York)
"UNION" (New York)

are standard brands of strictly pure Lead made by the "Old Dutch" process. You get the best in buying them. You can produce any desired color by tinting these brands of white lead with National Lead Co.'s Pure White Lead Tinting Colors.

For sale by the most reliable dealers in Paints everywhere. If you are going to paint, it will pay you to send to us for a book containing information that may save you many a dollar; it will only cost you a postal card to do so.

NATIONAL LEAD CO.,
1 Broadway, New York.

OMAHA, SIOUX CITY



COUNCIL BLUFFS

THE DIRECT ROUTE | Chicago & North-Western | EQUIPPED WITH
BETWEEN CHICAGO | Railway Offices | THE BEST OF ALL
AND OMAHA | 208 Clark St., CHICAGO | MODERN RAILWAY
4 TRAINS DAILY | 423 Broadway, NEW YORK | APPLIANCES
5 State St., BOSTON, MASS.

MAGEE RANGES & HEATERS

Were Awarded the GOLD MEDAL and the SPECIAL DIPLOMA at the last three Exhibitions of the Massachusetts Charitable Mechanic Association where shown. No other makers of STOVES OR FURNACES ever received such CONTINUED ENDORSEMENT.

Careful Preparation
of Food

Is unavailable without the aid of a good cooking apparatus. The best cooks demand the best ranges and stoves. Miss Parlor who inaugurated the American Cooking School, always uses and recommends the MAGEE AS THE BEST.



THE MAGEE
Boston Heater
FURNACE

For heating with warm air only, or in COMBINATION with HOT WATER, IS EVERYWHERE DESERVEDLY POPULAR. We GUARANTEE it to give perfect satisfaction in every particular if properly arranged and used.

MAY WE SEND YOU A DESCRIPTIVE CIRCULAR WITH REFERENCES—LETTERS FROM USERS?

MAGEE FURNACE CO., 22, 34, 36 & 38 UNION ST., BOSTON, MASS.,
212 WATER ST., NEW YORK; 26 LAKE ST., CHICAGO.

AMERICAN HOME MISSIONARY SOCIETY.

SIXTY-SEVENTH ANNUAL MEETING.

It will be held this year in the Methodist church, Washington St., Saratoga Springs, N. Y., May 30, 31 and June 1. The president of the society, Major-General Oliver O. Howard, is expected to speak. The services will be held in the evenings. The annual meetings on Wednesday and Thursday mornings, and these public meetings—morning, afternoon and evening—will be held on each of those days. The full program will be found in the denominational religious papers and in the next issue of the *Home Missionary*. The annual meeting will be held on Wednesday afternoon, when the report of work in the sixty-sixth year will be presented. The annual meeting of the woman's department will also be held on Wednesday afternoon.

The Trunk Line Association has engaged to pass over its roads for one-third fare in returning all certified attendants on the meeting who pay full fair in going. Arrangements are in progress in New England and the West, which will be announced shortly.

Following are the terms of entertainment at Saratoga:

SUGGESTIONS.

1. Nearly all the houses named below give two prices for guests. The first is the rate per day for each person when one person occupies a small single room or two persons occupy an ordinary double room. The second is the rate when one person alone occupies a double room.

Occasionally better terms are given to parties, and some larger rooms command a higher price.

2. Accommodations are ample. The houses listed at \$1 per day and upward can accommodate about 750; those at \$1.25 and upward 500; those at \$1.50 and upward 250; and several hundred can be cared for at the higher priced hotels. (The capacity of each house is indicated in parenthesis.)

HOUSES AT \$1 PER DAY.

Regent St. House, 269 Regent St. (12); Mrs. Fitzgerald, 135 Circular St. (12); Albion House, 72 Front St. (20).

\$1 AND \$1.25 PER DAY.

Franklin House, Church St. (100); Continental Hotel, Washington St. (120); Miss Pierce, 55 Phila St. (12); Garden View, 534 Broadway (60); Mrs. Ingalls, 43 Franklin St. (12); Mrs. Walker, 53 Spring St. (12); Vanderbilt Cottage, 131 Phila St. (12); Circular St. House, 93 Circular St. (50); Mrs. Brown, 55 Henry St. (10).

\$1.25 AND \$1.50 PER DAY.

Mrs. Waring, 25 Franklin St. (20); Dr. Hamilton, 44 Franklin St. (50); Broadway House, 52 Broadway (26); Miss Swan, 24 Woodlawn Ave. (15); Lyman House, 26 Clinton St. (15); Ellsworth Pl., 45 Broadway; Miss March, Batcheller Row, Regent St. (10); The Mapies, 637 Broadway; Mrs. Church, 12 E. Van Dam St. (30); Mrs. Record, 3 Batcheller Row, Regent St. (10); Elmwood Hall, Front St. (5); Mrs. Thorn, 8 Circular St. (40).

\$1.25 AND \$1.75 PER DAY.

Vermont St. House, Grove St. (135); Summer Rest, 75 Spring St. (40); Kenmore, 55 Broadway (50); Dr. Travers, 103 Circular St. (20); Waverly Hotel, 34 Broadway (150); Congress Park House, Broadway (40); Howland House, 553 Broadway (30).

\$1.25 AND \$2 PER DAY.

Mrs. Farman, 30 Caroline St.; Mrs. Haskins, 63 Spring St. (10).

\$1.50 AND \$2 PER DAY.

Trim Cottage, 61 Phila St. (30).

\$1.50 AND \$2 PER DAY.

Mrs. Wilcox, 160 Circular St. (14); Mrs. Settle, 186 Regent St. (50); Mrs. Thompson, 61 Hamilton St. (14); Bache House, 526 Broadway (60); The Putnam, 497 Broadway (25); The Shinwood, 239 Broadway (75).

\$2 PER DAY.

The Worden Hotel, Broadway (150); Dr. Strong, 90 Circular St. (100); Heustis House, So. Broadway (100).

AN accurate, time-keeping watch is desired by every one. Bigelow, Kennard & Co. offer for one hundred dollars a watch that they guarantee to be the best possible time-keeper for the money.

This is (a) House Cleaning Time



—and it's a time of trouble and much work for *unbelieving* women. Because their grandmothers worked hard then and made things uncomfortable, they can't believe that there's any better way.

Other women can—millions of them. They use *Pearline*, and "take it easy." They're spared the hard work, get through in half the time, and save the wear and tear that's made by useless scouring and scrubbing. Paint, glass, marble, wood-work, carpets, hangings, everything that will "wash" at all, is cleaned or washed easily and safely with *Pearline*.

Use *Pearline*, and you won't mind the trials of house-cleaning. You can laugh at them. But if you don't use *Pearline*, wiser women will laugh at you.

Send Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as *Pearline*." IT'S FALSE—*Pearline* is never peddled, and if your grocer sends you something in place of *Pearline*, do the honest thing and send it back.

306

JAMES PYLE, New York.

No mineral water will produce the beneficial results that follow taking **ONE** or more of "**BEECHAM'S PILLS**" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating. "Worth a guinea a box."—Price only 25 cents. Of all druggists, or a box will be mailed on receipt of 25cts, in stamps by B. F. Allen Co., 365 Canal St., New York.

The New Cinderella.

The ugly step-mother and two sisters tall Had gone in their coach to the young prince's ball. Just like the old story well-known to us all.

And left little Cindy alone in the ashes.

To mourn while her sisters were off making mashes, In pink muslin gowns, and blue satin sashes.

"Ere you go to the ball, scrub all the doors, Scrub all the windows, scrub all the floors." This, their command when poor Cindy implores.

But her god-mother said: "Come Cindy dear, bustle I If you'd go to the ball, take **GOLD DUST** and hustle, Don't sit there and cry without moving a muscle!"

In less than an hour her hard task was done. In blue silk, and diamonds that shone like the sun, She danced at the ball, and the prince's heart won.

MORAL.

If you'd get through your work, and go out to play, Buy a package of **GOLD DUST**, You'll find it will pay.

GOLD DUST

Washing Powder.

Is the best cleaner known—a scientific combination that gets away with dirt on sight and which sells at half the price of "the other kinds." Try it.

Made only by **N. K. FAIRBANK & CO.**, Chicago,
St. Louis, New York, Philadelphia, Boston, Montreal.

COUGHS, COLDS

—AND—

Asthma.

What Adamson's Balsam Does.

It breaks up a cold and stops a cough more speedily, certainly and thoroughly than any other medicine.

It spares mothers much painful anxiety about their children, and saves the little ones' lives.

It cures all lung and throat diseases that can be relieved by human aid.

It alleviates even the most desperate cases of pulmonary diseases, and affords to the patient a last and only chance for restoration to health.

For sale by Druggists and Dealers everywhere at 10c., 35c., and 75c.

The large bottles are cheaper, as they hold more in proportion.

Beware of counterfeits and imitations.

Ask for

ADAMSON'S

Botanic Balsam,

And take no other.

Made by F. W. KINSMAN & CO., Druggists.

New York City and Augusta, Me.

Adamson's Pills Cure Sick Headache.

A Pure Norwegian

oil is the kind used in the production of Scott's Emulsion—Hypophosphites of Lime and Soda are added for their vital effect upon nerve and brain. No mystery surrounds this formula—the only mystery is how quickly it builds up flesh and brings back strength to the weak of all ages.



Scott's Emulsion

will check Consumption and is indispensable in all wasting diseases.

Prepared by Scott & Bowne, N. Y. All druggists.

Indigestion.

HORSFORD'S Acid Phosphate.

Promotes digestion without injury and thereby relieves diseases caused by indigestion of the food. The best remedy for headache proceeding from a disorder-ed stomach.

Trial bottle mailed on receipt of 25 cents in stamps. Rumford Chemical Works, Providence, R. I.

Any Time
is the right time for everybody to drink

Hires' Root Beer

A temperance drink.
A home-made drink.
A health-giving drink.
A thirst-quenching drink.
A drink that is popular everywhere.
Delicious, Sparkling, Effervescent.

A 25 cent package makes 5 gallons of this delicious beverage. Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—tis false. No imitation is as good as the genuine Hires'.

You Need Our
Pocket Sewing Case
Contains silver-plated
scissors, needles, 2 pairs
of needles, 2 pairs black,
Agents Wanted.

white thread, in neat ebony case. Price, 30c. each, two 50c.
THE SEWING CASE CO., NORTHAMPTON, MASS.

BICYCLE TO ANY BOY OR GIRL
under 18 years of age who will work for
us after school. NO MONEY NEEDED.
Send this adv. to A. C. GUTH & CO.,
SWANTON QUINCY ST., CHICAGO, ILL.
FREE

BIOGRAPHICAL.

REV. JAMES FLETCHER.

A life of singular beauty and usefulness went out from the quiet village of Acton when, almost upon the spot where he was born, Rev. James Fletcher, without a moment's warning, fell dead, March 23. He was born in Acton, Mass., Sept. 5, 1823, graduated from Dartmouth in 1843 and from Andover Seminary in 1846. His first pastoral work was in Kingston, N. H., but he was not ordained until 1849. After serving fifteen years as pastor of the Maple Street Church in Danvers he resigned his charge to enter upon the career of an educator. He was for five years principal of the Danvers High School, for six years he held the same position in the Lawrence Academy, Groton, and afterwards was for a time principal of the Burr and Burton Seminary at Manchester, Vt., and of the high school in Littleton, Mass. He served upon school boards for twenty years and in recent years was the superintendent of Acton public schools. Mr. Fletcher was strongly attached to his native town and leaves as his principal published work a unique monograph, issued in 1890, entitled Acton in History.

He was married in 1849 to Lydia Middleton Woodward, daughter of Rev. Henry Woodward, missionary to Ceylon, but she died in 1878 and an invalid daughter alone survives him.

REV. PRESTON BRUCE WING.

Mr. Wing's death, at his home in Hopkinton, April 22, was due to the recurrence of a severe attack of the *grippe*, two or three years ago, which nearly proved fatal at that time. He was born in Mt. Vernon, Me., in 1838, had a short service in the Civil War and afterwards studied for the ministry, graduating from Bangor Seminary in 1879. He was called immediately to Freeport, Me., where he remained until invited to Hopkinton in 1886. In both of these parishes he was more than ordinarily successful, and the tie between himself and his people was singularly tender and strong. His last appearance in the pulpit was the first Sunday in April, when, although ill and suffering, he longed to be present and welcome the new members, nine in number. He leaves a wife and no children by the flesh, but a large family of spiritual children. The burial will be at the old ancestral burying ground in Wing, a town named in honor of his progenitors.

LUCY LARCOM.

One of New England's most representative poets is removed from earth in Miss Larcom's death, which occurred at Hotel Hoffman in Boston, April 17, at the age of sixty-seven. She was born in Beverly but went to Lowell at an early age with her widowed mother and seven other children. Here she entered upon her phenomenal career as a mill operative, at the same time pursuing literary studies and exerting a marked influence over the intellectual life of her associates. At this period she met Whittier, with whom she enjoyed a life-long-friendship. When about twenty years old she went with a married sister to Illinois and there taught school in a log cabin. Subsequently she taught in the Monticello Seminary, where she completed the full course of study. Returning East she became an instructor in the Wheaton Seminary at Norton and for several years lectured at various other schools and academies. The last years of her life were devoted entirely to literary work. Among her published works the three last, *At the Beautiful Gate*, the *Unseen Friend* and *As It Is In Heaven* are remarkable for their spiritual insight. With Whittier she compiled *Child Life and Songs of Three Centuries*. All her writings, both prose and poetry, reveal a character in beautiful harmony with God and nature. The funeral services were held at Trinity Church, of which she was a member, and the burial was at Beverly.

A PITIABLE sight it is to see an infant suffering from the lack of proper food. It is entirely unnecessary, as a reliable food can always be obtained; we refer to the Gail Borden Eagle Brand Condensed Milk. Sold by grocers and druggists everywhere.

John P. Newman, Bishop of M. E. Church, writes Nov. 4, 1892: "I have found your

Hakka Cream

an excellent remedy for colds, relieving the nasal passages and irritation of the throat. It is indispensable to me and my friends. Please send me for enclosed amount one-half dozen tubes as I go to South America soon and wish to have a supply on hand."

Sold by druggists at 50 cents or mailed on receipt of price by A. P. BUSH & CO., BOSTON, MASS.

ASK YOUR PHYSICIAN ABOUT BOVINE.

To Restore

hair which has become thin, and keep the scalp clean and healthy, use

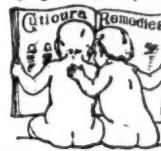
AYER'S HAIR VIGOR

It prevents the hair from falling out or turning gray. The best

Dressing

What Can Cuticura Do

Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children, the CUTICURA REMEDIES will do. They speedily cure Itching and burning eczemas, and other painful and disfiguring skin and scalp diseases, cleanse the scalp of scaly humors, and restore the hair. Absolutely pure, agreeable, and unfailing,



they appeal to mothers to the best skin purifiers and beautifiers in the world. Parents, think of this, save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston, Mass. "All about Skin, Scalp, and Hair" free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

ACHING SIDES AND BACK,
Hip, Kidney, and Uterine Pains and Weakness relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

"A HEALING WONDER."

Comfort Powder

at the

Seashore and Mountains

A box of Comfort Powder is a whole medicine chest at the sea-shore or in the mountains. Gives relief from

Sunburns, Flea Bites,
Itching Rash,
Bruises, Mosquito Bites,
Overheating, All Insect Bites,
Redness and Roughness of Skin.

A leading druggist of Worcester, Mass., says: "Last summer I made up a box of medicine for my family to use at the seashore. My wife sent for Comfort Powder, saying it was of more use than all the rest."

ALL DRUGGISTS SELL IT.

SEND POSTAL FOR FREE SAMPLE.

COMFORT POWDER CO., Hartford, Conn.

E. S. SYKES, SECRETARY.

Use Comfort Soap For

The Hands, The Face, The Complexion. It is Antiseptic, Emollient, and Curative. Price 25 cts. cake.

BOSTON MINISTERS' MEETING.

Rev. Irving Meredith addressed the meeting at Pilgrim Hall last Monday morning on the Keeley Cure, speaking from his own observation of the Keeley Institute in Lexington, Mass. He described in detail the method of treatment with which articles in this paper have already made many of our readers familiar.

The testimony of the patients themselves is that in from three to six days the appetite for liquor has entirely disappeared and they do not care to taste it in spite of severe tests to which they are subjected in seeing the new men drink freely. The treatment continues for four weeks. Then the patient is termed a graduate and leaves the institution in a perfectly healthy condition, as far as the craving for intoxicants is concerned. The hypothesis on which the Keeley treatment is based is that drunkenness is a disease not a vice. Of course it is a vice to drink but the theory is that after a certain point this appetite becomes a disease of the nerves produced by alcoholic poison.

Mr. Meredith instanced several cases which have come under his personal observation where the cures were permanent and remarkable. Among them was that of a patient who, when admitted, was a wreck from the use of morphine. This man had for weeks been receiving hypodermically 130 grains of morphine a day besides smoking a large number of cigarettes. In seven days he ceased to take any morphine; he remained six weeks at the institute, and says that since leaving he has not had the slightest craving for morphine or cigarettes.

At the close of Mr. Meredith's address, Rev. Nicholas Knight of Birmingham, Eng., spoke by invitation very pleasantly of his cordial reception in this country and also of Congregationalism in Birmingham.

After repeated requests, when in Boston, Rev. John G. Paton, D. D., the venerable missionary, sat for his picture in Hardy's Studio. The photographs—profile or full face—are excellent likenesses of this lovable servant of God, and any of our readers may secure one by addressing Mr. John Gilchrist, 5 Winter Street, Boston, and inclosing thirty-five cents.

A HUNDRED YEARS OLD.—There never was a time when you could go shopping for high-class furniture with so little money. For example: in another part of this paper is an advertisement of an eighteenth century buffet sideboard by Paine's Furniture Company. Two years ago, or even one year ago, this piece would have cost fully twenty-five per cent. more than it does this season. The exposition year is responsible for many good things.

ALL who are contemplating a thorough musical education would do well to investigate the New England Conservatory of Music, both in regard to its magnificent and well-regulated home and also in regard to the superior educational advantages which are offered by this grand institution. The existence, under one roof, of the schools of Music, Elocution, Languages and Fine Arts, controlled by the one idea of the greatest efficiency at the lowest possible cost, makes the institution at once comprehensive and economical.

ELECTION AT HARVEY.—The election at Harvey, April 18, passed off very quietly. There had been no excitement previous to the election from the fact that both tickets were representative men of the very best element in the village of Harvey, and the question of prohibition was not raised, although the successful ticket, headed by Mr. P. B. Lamb (which was called the Harvey Land Association ticket), was pledged to prohibition so far as the town of Harvey is concerned, and against the saloon. The fact is that a very large majority of the citizens of Harvey are against the saloon, but the question of prohibition as a political factor, so far as Harvey is concerned, is of very small moment from the fact that it is impossible for saloons to get into the town as all deeds for lots sold by the Harvey Land Association contain a covenant that no saloons shall ever be erected upon or occupy the property, and is made a condition of the sale.

HIS AFFIDAVIT.

It Will Make People Believe His Wonderful Story.

Subscribed to by One of New York's Most Prominent Justices.

Here is the Whole Matter Exactly as It Happened.

State of New York, ss.
County of Washington.

Lucien Rodd, of Whitehall, N. Y., being by me duly sworn, deposes and says that some years ago he suffered very greatly with insomnia, nervous prostration and his body was covered with sores, causing him great pain and annoyance. That his head was so covered with sores that he was hardly able to comb or even brush his hair, so great was the pain it occasioned.

That he consulted the local physicians without successful result; that he took quantities of medicine with no benefit whatever; that physicians told him his disease was incurable and he had come to the same conclusion himself and had made up his mind to go to a hospital and await death.

That just about this time he learned about Dr. Greene's Nervura blood and nerve remedy, which he began to use. That this remedy entirely relieved and cured him, healed and dried up his sores, enabled him to sleep soundly and comfortably, and restored him to his ordinary vigor and vitality, in short, made a sound and well man of him so that he was fully able to work at his occupation, and has done so since that time.

That he attributes his recovery to Dr. Greene's Nervura blood and nerve remedy, as it restored him when everybody and every-



MR. LUCIEN RODD.

thing else had failed and he had been given over to go to the hospital and die.

Mr. Rodd makes this statement voluntarily and cheerfully out of sincere gratitude for what the remedy has wrought for him.

LUCIEN RODD.

Subscribed and sworn before me this 15th day of January, A. D., 1883, and I certify the affiant to be a credible and reliable person whose statements may be accepted with confidence and implicitly relied upon, having known him personally for the last twenty-five years, and that I have no interest, direct or indirect, immediate or remote, in this matter.

Hon. WILLIAM H. TEFFT.

Notary Public in and for said County and State, residing at Whitehall, where this deposition was taken and executed.

Dr. Greene's Nervura blood and nerve remedy is purely vegetable and is sold by druggists



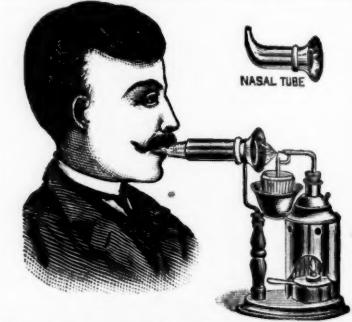
for \$1.00. As is proven by the wonderful cure of Mr. Rodd, it is the very best spring medicine possible to take for the blood, nerves, liver, kidneys, etc. It is the discovery and prescription of Dr. Greene, of 34 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases. The doctor can be consulted free, personally or by letter.

BARRY'S TRICOPHEROUS FOR THE HAIR AND SKIN.

An elegant dressing. Prevents baldness, gray hair, and dandruff. Makes the hair grow thick and soft. Cures eruptions and diseases of the skin. Heals cuts, burns, bruises and sprains. All druggists or by mail 50cts. 44 Stone St. N.Y.

DR. STRONG'S SANITARIUM, Saratoga Springs, New York.

A popular resort for health, change, rest or recreation all the year. Elevator, electric bells, steam, open places, sun-parlor and promenade on the roof. Suites of rooms with baths. Massage, Electricity, all baths and all remedial agents. New Turkish and Russian baths. Send for illustrated circular.



NEW METHOD OF TREATING CATARRH

Sent to any part of the country. The CHEAPEST AND BEST METHOD

Ever discovered. Whole families can be cured at trifling expense. A cure guaranteed, or money refunded. Give us your address, it will cost you nothing, and we will mail to you a book containing full description of this marvelous discovery.

DR. F. ECCLES,

Free trial at the office.

181 Tremont Street, Boston, Mass.

REV. JOHN ALDEN,

One of New England's oldest and best known Clergymen, given up to die. SAVED at 86 years of age. His marvelous cure of Rheumatism, Neuralgia, Læsions, Catarrh, Scrofula, Malaria, & all kinds of diseases, under personal application, mail, express or otherwise, will be furnished free a written statement by him, of his suffering and cure with directions in reference to obtaining this New Magic Panacea, which is curing thousands suffering from Rheumatism and all blood diseases. Address Rev. John Alden, at his residence, 10 Dexter St., Providence, R. I., or Headquarters, 170 Tremont St., Boston, Mass.

U. S. Census for one year, 1880, reports

35,607 Deaths from

Cancer.

The Berkshire Hills Sanatorium,

An institution for the thoroughly effective and perfectly scientific treatment of Cancer, Tumors, and all malignant growths, without the use of the knife.

We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment.

Book giving a description of our Sanatorium and treatment, with terms and references, free. Address

DRS. W. E. BROWN & SON, North Adams, Mass.

ADVICE FREE.

PILES. To any person suffering from piles or fistula I will send an account of my own case, and how I was cured after many years of great suffering and inconvenience. I have nothing to sell, but for the sake of humanity will direct the afflicted to a sure and permanent cure. Address J. H. KIBBY, Contractor and Builder of Church Edifices, Chelsea, Mass.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

CURRENT SATIRE.

LETTERS TO THE EDITOR.

"I send you here an article that's bound to make a hit."
"Inclosed please find a joke or two to spice your page with wit."
"I send a little poem which will please beyond a doubt;
Please mail me twenty copies of the paper when it's out."
"I liked your editorial on Times Are Growing Better,
And so have indorsed it in a fifteen-column letter."
"My wife's been dead a month, and though my paper's going on,
You've never said a word, and folks can't tell which way she's gone."
"I've been in business half a year (your due bills I return you),
And yet you've never wrote me up—so stop my paper, durn you!"

—Atlanta Constitution.

THE HYMN-MENDER.

"What occupation?" the doctor asked.
The question came in a business way,
As he wrote a record of death, and cast
His eye toward the cot where the dead man lay.

"Your patient, sir," the watcher replied,
"Had basely himself in his early prime
With mending of hymns and psalms, the pride
Of the Christian Church in the fathers' time."

"Since things that are old must need repair
(And old, indeed, are some songs we meet),
He thought he could mend such hymns as 'Ware,'
And 'Coronation' and 'Silver Street.'

"And so he zealously plied his art,
Beginning to tinker some gem of a word,
Till he came near spoiling the perfect part
Of 'Refuge' and 'Martyn' and 'Nuremberg.'

"The sweet-voiced Wesleys, the stately Watts,
The somber Cowper, received his heed,
He smoothed their doctrines and shaped their
thoughts
To suit each different sect and creed.

"For churches differ on earth below,
Claiming, 'I am of Cephas,' and 'I of Paul';
And hence it requires some mending, you know,
For 'Rock of Ages' to suit them all.

"This poor, stony heart, that our fathers sang
Is only a 'longing' heart today;
For the verse was changed by this very man,
And he took the stony part away.

"Yes, doctor, strange as the thought may seem,
That was his craft till the day he died;
And I wonder, now that he's crossed the stream,
Will he mend the hymns on the other side?"

—John P. Trowbridge, in *Golden Rule*.

Now, when Paul had come into the city and county of London, he went into the synagogues of the Christians and reviewed with amazement the modern apparatus for converting the masses. Remembering Antioch and Athens, Ephesus and Corinth, Iconium and Pamphylia, he was stunned into momentary silence by the miracles of manipulated evolution. It was not so seen in Lystra, said he,

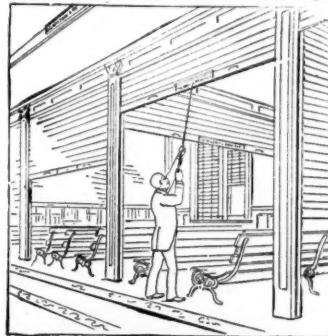
in tones blurred by emotion. In Antioch and Syria and Cilicia we had no pleasant Sunday afternoons with solos by Madame Vox, and no mission premises with smoking-rooms and billiard tables, and no regiments and brigades with resounding bands and flying banners, but if by such means ye can do good to any human soul, then be steadfast, immovable, always abounding in the work of the Lord. My record was in stripes, in imprisonments, in tumults, in labors, in watchings and fastings, but as ye have fallen on sunnier times beware lest the softness of the climate reduce the pith of your muscle.—Rev. Dr. Joseph Parker.

To get at the facts regarding Hood's Sarsaparilla, ask the people who take this medicine, or read the testimonials often published in this paper. They will certainly convince you that Hood's Sarsaparilla possesses unequalled merit, and that HOOD'S CURES.

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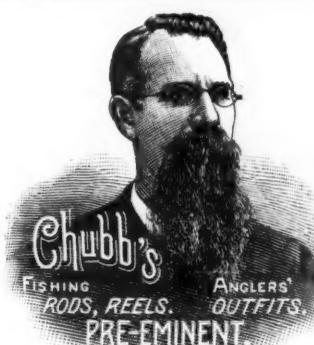
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